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FAITH-BASED PROGRAMMING AND COMMUNITY
TRANSFORMATION

by

Larry Bollinger

Dissertation

Submitted to the Faculty of

Olivet Nazarene University

School of Graduate and Continuing Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

in

Ethical Leadership

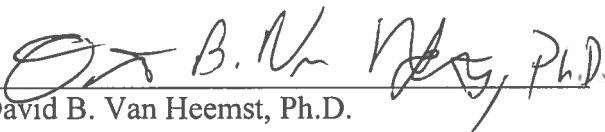
May 2016

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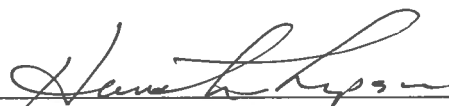
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DEDICATION

To my family, Lynne, Brendan, Kari, and Jesse. Imagine the world as it should be and with God's help, work to make it so.

ABSTRACT

The purpose of this research was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs' impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty. The researcher used the New General Self-Efficacy (NGSE) scale to evaluate self-efficacy (Chen, Gully, & Eden, 2001) and found the beneficiaries of the holistic programs of Bangladesh Nazarene Mission had statistically significant greater self-efficacy scores than subjects in communities with no interventions and subjects in communities with secular-based interventions. This study contributes to the body of research regarding faith-based agencies and their effectiveness. It also demonstrates the potential usefulness of the construct of self-efficacy as a measure for poverty interventions.

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CHAPTER I

INTRODUCTION

Poverty alleviation is an extraordinarily complex discipline. Many poverty assessment tools can be used to evaluate quality of life by looking at the observable presence or absence of goods or services (Udry, 1997). Typically, these tools evaluate access to food, health services, and education. They may also include quality of life measures such as asset ownership, participation in economic activity, living conditions, access to potable water, and the type of building material used to construct a home (Maxwell, 1996; Pachauri & Spreng, 2011; Stiglitz, Sen. & Fitoussi, 2009; Sullivan, 2002). These tools tell a story about a quantifiable accumulation of possessions that can be easily compared to others in a given environment to establish poverty lines and identify vulnerable populations. However, the study of poverty needs to extend beyond the presence or lack of material resources to include measures that will demonstrate community transformation. The concept of self-efficacy will be used in the current study as an indicator of transformation.

Resources employed by the relief and development industry are volatile and subject to politics, economic conditions, and donor preferences (Hickey, 2011; Salamon, Geller, & Spence, 2009). Furthermore, these external resources are not available indefinitely; therefore, it is important to prepare and build the capacity of a given population to make progress without external resources post-intervention. In order to achieve substantial progress out of poverty, one needs to look closely at the capacity of

individuals to gain control over their own circumstances and future. A critical look at success in poverty alleviation would include instruments that measure empowerment and self-efficacy (Kasmel & Tanggaard, 2011; Pitt, Khandker, & Cartwright, 2006).

Evaluating only access to goods and services is a flawed approach, in part, because poverty is a relative term (Walker & Smith, 2002). For example, measuring resources and quality of life of the poor in the United States would be very different from measuring the resources and quality of life of the poor in rural Bangladesh; yet people's capacity to overcome difficult circumstances depends not just on their access to and control of goods and services but also on their own perception of their ability to overcome those circumstances. Gaining control over one's mind and conceptual ability to effect change is a prophetic predictor of sustained progress out of poverty (Sen, 1997). It also contributes to one's resilience in the face of difficulties or crises in the future.

People who see themselves as victims of their circumstances rather than actors in their own lives lessen their capacity to change their condition. Interventions that do not involve the ability to change people's self-perception regarding control of their circumstances are either uninformed or underperforming. When external resources disappear, the will and capacity of local people to provide better futures for themselves, their children, and their community must remain. Within a community context, a local church can and should serve to articulate a preferred future and to help those who have been marginalized realize both their value and capacity to change their circumstances. Churches and agencies may develop relationships with a community that last a lifetime; externally resourced interventions, on the other hand, should not (Corbett & Fikkert, 2012).

A longitudinal study of traditional asset-based measuring tools had been accomplished for the Bangladesh Nazarene Mission with a pre-intervention baseline survey performed in 2010 and additional impact surveys performed in 2011 and 2012. These surveys revealed a marked increase in quality of life with regard to food security, water security, health, and income; however, they did not evaluate beneficiaries' self-perception of their capacity to change their lives, which is an important predictor of future success.

The focus of the research in the current study will be Christian faith-based community development programming and beneficiaries' perceived capacity to cope in the future. Specifically, this research will explore the relationship between faith-based programs of the Church of the Nazarene and self-efficacy as a demonstration of community transformation.

Statement of the Problem

The secularization of poverty alleviation agencies reduces their effectiveness by minimizing motivation for key stakeholders and not treating beneficiaries holistically (Ebaugh, Chafetz, & Pipes, 2005). The relief and development industry comprises hundreds of thousands of organizations globally that are trying to help communities in poverty (Rotolo & Wilson, 2011). Among these organizations, churches have often served as a crucible for starting nonprofits or non-governmental organizations to alleviate issues of poverty. Frequently, though, faith-based organizations lose or minimize their faith component along the way due to a mission drift caused when organizations seek funding through donors that inhibit activities that are specifically faith-based (Ebaugh et al.; Vanderwoerd, 2003). Within the relief and development industry at large, a majority

of organizations and donors lack understanding of the value of faith in social programming and the impact of faith on community transformation; yet faith activities can enhance program effectiveness for staff, volunteers, benefactors, and beneficiaries (Phillips, Raske, Bordelon, Lautner-Uebelhor, & Collins, 2008).

The purpose of this research was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs' impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty.

Background

Many debates have taken place in the past 20 years within the social service industry regarding the value and fundability of faith-based versus secular agencies. Before Charitable Choice laws under President William J. Clinton and the White House Office of Faith-Based and Community Initiatives under President George W. Bush, religiously affiliated agencies in the United States were discriminated against in the competitive grants process in order to maintain separation of church and state activities (United States Department of Justice, n.d.). Despite any government exclusions in allocation of public resources, though, churches have historically had a special relationship to those who are poor and marginalized.

Churches throughout history have prioritized needed social programming, making a substantial contribution to the communities where they were located. Cnaan and Boddie (2001) demonstrated this fact in a study conducted among congregations in Philadelphia,

Pennsylvania. The researchers used surveys to collect information regarding congregations and their involvement in social service delivery in Philadelphia. Of the 2,095 existing congregations, 1,376 were surveyed, and 88% or 1,211 of these were found to perform some form of social service. In fact, more than 40% of the churches' budgets were used to support social programs. In addition, the churches also provided considerable human capital through both paid staff and volunteers who contributed toward social programming. The estimated cost to replace the services provided by the churches in Philadelphia at that time would have been \$246,901,440 (Cnaan & Boddie,).

The churches' programs provided a safety net for the marginalized of Philadelphia, and for many people, church-based services were the preferred entry point for accepting assistance. If clients had deeper issues or needed more professional or sustained assistance, churches worked with government or secular agencies through referral. In Philadelphia, churches were shown to provide an invaluable service.

In another study, Kearns, Park, and Yankoski (2005) collected data via a survey of 237 nonprofit agencies in Allegheny County, Pennsylvania. Of the 237 organizations studied, 67, or 28.2%, were identified as faith-based. The data were then analyzed to compare and contrast the organizational capacity of secular institutions with the capacity of faith-based institutions. The authors found that although the faith-based organizations represented only 28.2% of the service agencies, they serviced 50% of total clients. The faith-based organizations also engaged more unpaid volunteer hours and received more direct donations from individuals. One of the major strengths of the faith-based organizations was their ability to mobilize religiously motivated volunteers and donations.

The mobilization of people and resources for community transformation is a natural outcome of common activities in the church. Pieterse (2012) performed a study by collecting a total of 12 sermons from six pastors in the United Reform Church and six from pastors in the Dutch Reform Church in South Africa. Pieterse examined the content of the sermons and used grounded theory approach to determine if sermons played a key role in mobilizing congregants to implement programs that address poverty in their communities. Selective coding analysis was used to categorize key concepts in the content of the sermons. These data were then compared with a study of the social activities the churches performed on behalf of the poor. Pieterse was able to demonstrate a correlation between key sermon points and the congregation's mobilization of social capital to alleviate poverty through programs of food, clothing, empowerment, finance, health, education, housing, and self-help.

Sermons reflect the philosophical, doctrinal, and missional nature of the Church. They can be powerful instruments of change, providing the seeds for transformation that parishioners then act upon, and fostering meaningful assistance to poor people.

The research questions that guided this study were dedicated to understanding the linkage between the works of a Christian faith-based development agency and community transformation. Community transformation was evaluated by specifically measuring the general self-efficacy of beneficiaries. General self-efficacy is a measurement of self-efficacy demonstrated to show self-confidence across a wide range of activities and not just specific tasks.

Research Questions

This study was guided by three research questions, along with their associated research and null hypotheses:

1. What relationship, if any, is there between church activities and self-efficacy?

$H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency.

$$H_0 1: \bar{X}_{BNM} = \bar{X}_{no\ intervention}$$

$H_1 1$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are not the beneficiaries of interventions from any agency.

$$H_1 1: \bar{X}_{BNM} \neq \bar{X}_{no\ intervention}$$

2. What relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?

$H_0 2$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are the beneficiaries of interventions from secular agencies.

$$H_0 2: \bar{X}_{BNM} = \bar{X}_{secular}$$

$H_1 2$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are the beneficiaries of interventions from secular agencies.

$$H_1 2: \bar{X}_{BNM} \neq \bar{X}_{secular}$$

3. What relationship, if any, is there between the intervention activities of the Nazarene church and an individual's participation in a Christian faith community?

H_03 : There will be no difference between the observed frequency O of Christians and the expected frequency E of Christians with the beneficiaries of Bangladesh Nazarene Mission.

$$H_03: O_{BNM} = E_{nonBNM}$$

H_13 : The observed frequency O of Christians will be greater than the expected frequency E of Christians with beneficiaries of the programs of Bangladesh Nazarene Mission.

$$H_13: O_{BNM} > E_{nonBNM}$$

Description of Terms

Community Transformation. The process by which a community identifies, defines, and acts upon its role in the course of working toward a different, better future (Myers, 2011).

Faith-Based Organization (FBO). This is an organization that holds religious or worship services or is affiliated with a religious denomination or house of worship. This includes churches and nonprofit organizations (Kramer, 2002).

Holistic. This describes an integrated approach to life that addresses physical, emotional, social, and intellectual needs as well as spiritual needs (Micah Network, 2001).

Non-Government Organization (NGO). This is a nonprofit organization that is not directly related to a government but has a purpose in the welfare of humanity (Boli & Thomas, 1997).

Self-Efficacy. This refers to people's judgments about their capability to perform particular tasks. Task-related self-efficacy increases one's effort and persistence toward

challenging tasks, thereby increasing the likelihood that they will be completed (Barling & Beattie, 1983).

Significance of the Study

Generally, people want to live in a place where the quality of life affords them the ability to provide happy, healthy lives for themselves and their families. Most people want to be a part of a community environment that is safe and nurturing for their children and that offers opportunities to live with meaning and purpose. Unfortunately, this is not the reality for far too many people, and a global industry of relief and development has emerged to attempt to address poverty and improve the lives of billions who are underserved and impoverished.

Poverty relief efforts are particularly important for those in the Wesleyan tradition, including the Church of the Nazarene, because of the tradition's affinity for working with those in the margins (Jennings, 1990; Maddox, 2002). For churches rooted in the Wesleyan tradition, caring for the poor should not be outsourced to a special branch of church or para-church organization; instead, the holistic mission of the gospel is the whole mission of the church and the mission of the whole church. Those in the Wesleyan tradition should not appoint others to take their place among the poor, nor can they leave the job of improving the condition of those in poverty only to governments and other authorities (Wesley, n.d.a; n.d.b; n.d.c). The job belongs, in part, to congregations.

That said, Christian faith-based organizations, whether Wesleyan or not, cannot solve the problem of poverty on their own; faith-based organizations and other stakeholders need to work together (Pipes & Ebaugh, 2002). The current study was

intended to help inform donor governments and foundations regarding the viability, fundability, and effectiveness of faith-based agencies in the public arena of social services. Partnering with the faith community can leverage the considerable social capital of churches for the public good (Putnam, 2000). Donor governments need real data about the impact of faith-based organizations to make good decisions regarding public policy.

Process to Accomplish

Participants

The population for this current research was found within the communities where the Church of the Nazarene has presence in Bangladesh. The Church of the Nazarene has 2,600 churches throughout Bangladesh in communities with an average size of 150 people per village/community, making the total research population approximately 390,000 people. Convenience sampling was used to select 10 communities that were easily accessible by the staff of the Bangladesh Nazarene Mission. Within each of these 10 communities, systematic sampling was used to select a representative from 20 mutually exclusive households within that community, creating a total sample size of 200 individuals/households. In order to address the research questions appropriately, two additional groups were identified and surveyed. The first group was a sample from communities where similar poverty interventions were employed by a secular agency of a similar size and capacity as Bangladesh Nazarene Mission. The second group was from villages with little or no presence of non-government organizations (NGOs) working in the field of poverty alleviation. The sample from these two groups was selected using procedures similar to those employed to select the sample size for the villages where the

church had presence, resulting in a comparative sample of 200 participants to represent each group.

Measures

The comparative research with intact groups was quasi-experimental. The central instrument used in this research was a variation of Bandura's (1997) scale of self-efficacy. The traditional format developed by Bandura uses self-efficacy for both magnitude and strength. The participant is first asked a yes-or-no question regarding whether he or she will be able to perform a specific task at a certain level (assessing magnitude), and then he or she identifies his or her confidence level to accomplish that task, often on a scale from 1 to 10 (assessing strength). Maurer and Pierce (1998) were able to demonstrate that using a Likert scale to measure self-efficacy had similar reliability and validity. In addition, that tool was easier for participants to understand, resulting in less participant error in completing the survey. The nature of the Likert scale was also effective in measuring both the magnitude and strength of participants, with 50% fewer participant respondent answers required.

An ordinal general self-efficacy 5-point Likert-type scale was the construct of the instrument for this research project (Chen, Gully, & Eden, 2001). This instrument included eight questions. These questions were designed to evaluate one's perceived ability to accomplish tasks and handle problems in the future. The instrument yielded a single score, which was the mean of all eight items. This score was used for comparative purposes.

The instrument used in the research also collected additional nominal data regarding gender, age, participation in services offered by NGOs, and participation in a

Christian faith community. Two open-ended survey questions were also included, asking participants about the most positive and negative events that happened in their communities in the past three years.

Procedure

Surveys were administered by trained field staff who verbally communicated with participants and recorded their answers on paper for future data entry into SPSS software for statistical analysis. Participants were first presented with a copy of the informed consent that was explained by the interviewer. Because of high illiteracy rates in Bangladesh, it was important that interviewers verbally ask questions and record responses rather than having the respondents fill out their own surveys on paper (UNICEF, n.d.).

Research Question 1: What relationship, if any, is there between church activities and self-efficacy?

$H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency.

$$H_0 1: \bar{X}_{BNM} = \bar{X}_{no\ intervention}$$

$H_1 1$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are not the beneficiaries of interventions from any agency.

$$H_1 1: \bar{X}_{BNM} \neq \bar{X}_{no\ intervention}$$

Assuming normal distribution of the data, descriptive analysis of the self-efficacy scale was presented. An analysis of variance (ANOVA) was used to compare data from the villages where the Church of the Nazarene had presence and the villages where no

social services agencies were present. The ANOVA was used to determine any statistically significant difference in self-efficacy between the two groups; any statistically significant difference showed a relationship between church activities and community transformation.

Higher self-efficacy scores demonstrated a transformational experience in that they represent a change in more than just living conditions. Because higher self-efficacy (an “I can” attitude) is a predictor in one’s future success in a given task, it represents a preferred future in which a beneficiary can continue to be a self-sufficient agent of change even after the activities of any external agency have ceased; this self-sufficiency is the essence of community transformation. The alternative is generating a mindset of future dependency on external assistance (an “I cannot without help” attitude), which creates vulnerability within the community and is often a negative consequence of poorly implemented development programs, even programs that increase material goods and services for community members.

Research Question 2: What relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?

$H_0 2$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are the beneficiaries of interventions from secular agencies.

$$H_0 2: \bar{X}_{BNM} = \bar{X}_{secular}$$

$H_1 2$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are the beneficiaries of interventions from secular agencies.

$$H_1 2: \bar{X}_{BNM} \neq \bar{X}_{secular}$$

Assuming normal distribution of the data, descriptive analysis of the self-efficacy scale was presented. An ANOVA was used to compare the data from the villages with presence from a secular NGO and villages where the Bangladesh Nazarene Mission of the Church of the Nazarene was providing programming. The ANOVA isolated the Christian faith agencies, represented by the Church of the Nazarene, as a variable to compare relative effectiveness. Self-efficacy was used as a measure of transformation to judge programmatic effectiveness.

Research Question 3: What relationship, if any, is there between the intervention activities of the Nazarene church and an individual's participation in a Christian faith community?

H_03 : There will be no difference between the observed frequency O of Christians and the expected frequency E of Christians with the beneficiaries of Bangladesh Nazarene Mission.

$$H_03: O_{BNM} = E_{nonBNM}$$

H_13 : The observed frequency O of Christians will be greater than the expected frequency E of Christians with beneficiaries of the programs of Bangladesh Nazarene Mission.

$$H_13: O_{BNM} > E_{nonBNM}$$

Using the results from question 15 on the survey (see Appendix A), Spearman's correlation was used to compare communities where the Bangladesh Nazarene Mission had been providing interventions with any surveyed communities without interventions through the church. This comparison was used to determine if a correlation existed

between the interventions provided by the Church of the Nazarene and an individual's participation in a faith community.

Summary

The current study was intended add to the growing understanding of the relationship between faith-based agencies and community transformation. The concept of self-efficacy served as an indicator of community transformation to compare variables of secular programming and no programming in similar communities of need. In order to explore the issues relevant to this discussion fully, the next chapter will review literature regarding faith-based programming, self-efficacy scales, community transformation, access to funding for faith-based agencies, and community empowerment.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

“The poor you will always have with you” (Matthew 26:11 New International Version).

In Scripture, Jesus said that poverty would never be completely eradicated on earth. Whose responsibility, then, is it to help the poor? Pope Francis said, “Nearby the Vatican . . . an elderly person is found dead from the cold. A poor person who dies today of cold and hunger is not a news item, but if the stock markets of the major world capitals drop two or three points, it is a great global scandal. I ask myself: ‘Where is your brother?’” (Bergoglio, para. 11).

More than 1.3 billion people live in extreme poverty, defined as living under a poverty line of \$1.25 a day (World Bank, 2012). Poverty is a relative term and a complex issue (Pantazis, Gordon, & Levitas , 2006). Some say the responsibility to help the poor rests on governments, while others say the poor should help themselves (Arslanalp & Henry, 2004; Birdsall & Clemens, 2003; Olivera, Tiehen, & Ver Ploeg, 2014; Reddy et al., 2011; Schultz, 2004; Wright, 2012).

The first chapter of this study stated the problem related to relief and development agencies addressing issues of poverty. The specific research questions were presented, as well as a summary of the process by which this study answered those questions. This

chapter is the literature review for the current study. The format will begin with an overview of the justification for this study and then examine literature relevant to the specific research conducted for it.

Because the World Bank defines poverty in economic terms, this chapter includes a review of free market capitalism as an economic system. Free market capitalism has produced more goods and services for more people than any other economic system in the history of humankind (Baumol, 2002). Many have suggested that the productivity of free market capitalism is what escorted the eventual demise of communism and the end of the Cold War (Garthoff, 1992). Free market capitalism simply out produced communism (Keegan, 1992). Generally, more liberal economists have seen the negative consequences of free market capitalism, arguing that the system itself is heartless regarding those who are poor and marginalized (Harriss-White, 2006). Many experts have shown that not everyone sits as equals at the table of economic opportunity (Doss, Summerfield, & Tsikata, 2014; Pérez-Álvarez, 2010; Tella & MacCulloch, 2007). Research has shown that those who reap the most benefit from the capitalist system are those who control and own the means of production, and great disparity often exists between owners and workers (Taylor, 2009).

A number of economists have suggested that in a global economy, exploitation is veiled behind economic systems that separate the consumer from the laborer who does not receive a living wage, and they ask whether there is consumer demand for more just practices (Hiscox & Smyth, 2006; Trauger & Passidomo, 2012). Other economists have shown that social responsibility can easily get lost in levels of mass production, exchange, foreign trade, distribution, and retail sales (Aupperle, Carroll, & Hatfield, 1985

Christian Aid, 2004; Gugler & Shi, 2008; Jenkins, 2005; Raworth, 2004). Poverty wages and other forms of corporate irresponsibility have even been shown to be legitimized through the policies of permissive governments trying to attract foreign investment (Dean, Lovely, & Wang, 2009; Lipsey, 2004). Studies showed that the pressure for stakeholders to make profits requires a company to receive the best product for the cheapest price in order to stay competitive and in the marketplace (Chambers, Kouvelis, & Semple, 2006; Chong & Rundus, 2004; Marguerite Moore & Jason Carpenter, 2006).

Many people do not have access to engage fully in economic systems (Kabeer, 2000). Their life circumstances preclude their participation in a meaningful way that would provide self-sufficiency (Carter & Barrett, 2006; Nolan & Whelan, 1996). Within this group, one finds the 870 million people—12.5% of the world’s population—who are chronically under-nourished (FAO, WFP, & IFAD, 2012). Widespread information about hunger and other problems related to global poverty has generated significant interest from civil society.

In the past 40 years, the world has seen an explosion in civil society’s NGOs that were designed to address the issue of poverty (Reimann, 2006). Inside the growth of these organizations has existed a line between secular and faith-based agencies, and there has been much debate about which is more effective and where public funding should go (Kearns et al., 2005). The purpose of this research was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs’ impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes

and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty.

The literature review followed five categories of thought that were relevant to this research. It first examined the Church's self-defined role in working with the poor. Second, it explored how well the Church is doing in fulfilling that self-defined role as it relates to volunteering and affecting culture for Christ. Third, it examined funding and its effectiveness based on comparative research of faith-based agencies and secular agencies. Fourth, because self-efficacy was the construct used to measure effectiveness in this research, it explained a general history of self-efficacy from its inception, many faceted uses, and potential application in understanding poverty alleviation. Lastly, it provided a general overview of the country of Bangladesh, where this study was implemented, as well as a history of the Church of the Nazarene in Bangladesh.

Church's Self-Defined Role with the Poor

This section posits that the Church has a clear role to care for the poor. The section supports this idea by reframing the Church's view of salvation; showing the negative outcomes of using interventions to coerce confessions of faith; challenging the concept of wealth; articulating the Church's mission of transformation; and emphasizing again the Church's role to help the poor.

Throughout the world, there exists a vast array of faith traditions, many of which have varying attitudes toward their social responsibility and the poor (Benthall, 1998; Brammer, Williams, & Zinkin, 2007; Jintranun, Calkins, & Sriboonchitta, 2013; Kaleem & Ahmed, 2010). However, for the purpose of this study, the researcher focused on Christianity and the Church. The Judeo-Christian faith calls the Church to have a special

relationship with the poor (Exodus 23:11; Deuteronomy 15:7; Psalm 41:1; 82:3; Proverbs 19:17; 21:13; 22:9; Jeremiah 22:16; Matthew 19:21; Luke 12:33; Acts 20:35; 2 Corinthians 9:6; Galatians 2:10). The Church of the Nazarene (2013), in particular, has called itself to a special relationship with the poor (sec. 903.3). The Church itself has long been active in poverty alleviation (Kahl, 2005). From the very beginning, the early Church showed concern for the poor. In fact, the Book of Acts spoke specifically of early believers selling what they had and sharing with anyone who had need (Acts 2:44-47).

Wright (2008), a leading New Testament scholar, argued for a new framing of the Church's view of salvation. In his view, salvation should be considered in its "full sense," which he explained as "1) about whole beings, not merely souls; 2) about the present, not simply the future; and 3) about what God does *through* us, not merely what God does *in and for* us" (p. 200). With our faith reframed, Wright encouraged us to "agree . . . that doing justice in the world is part of the Christian task" (p. 216).

McLaren (2009) also suggested a similarly new view of salvation. In McLaren's argument, our salvation should not focus on the end (heaven); instead, he challenged us to a new order in which we participate in this world. With this new perspective, McLaren encouraged us to participate in Jesus' ongoing work of personal and global transformation and liberation from evil and injustice.

Sometimes, however, particularly in evangelicalism, the assistance that comes from poverty alleviation agencies has been viewed as the means to a different goal. The term "rice Christian" was coined to describe the use of charity to lead people to confessions of conversion, which are nominally given, in order to become the recipient of aid (Clemetson & Wehrfritz, 1998; Stark, Johnson, & Mencken, 2011). The problem with

this type of intervention comes when an evangelistic agency is more concerned with the attractiveness of the intervention than its effectiveness in providing lasting transformation for life on earth (Lupton, 2011). In fact, at times, aid has been given in a way that proves detrimental to the long-term development of the beneficiary (Corbett & Fikkert, 2012). The effect is similar to what economists refer to as *food dumping* by governments done in the name of charity, which ultimately produces dependency, hinders local markets, and eventually leads to a reduction in the productive capacity of a given economy (Williamson, 2010).

Sider (1984), a theologian and founder of Evangelicals for Social Action, drew on deeply biblical themes to challenge the Church to consider the plight of the poor. “What should be our response to world hunger, brothers and sisters?” he asked. “For biblical Christians the only possible response to sin is repentance” (p. 165). Sider continued, “If God’s Word is true, then all of us who dwell in affluent nations are trapped in sin” (p. 166). Sider challenged the Church to consider individual wealth as a means of extending God’s grace to those in need. Sider believes we should live simply so others can simply live.

Sider (1984) suggested that when the faith community acts beyond evangelism and sees the intrinsic value of assisting those in need, it finds importance in responsibility for the poor in a holistic mission, which can be a powerful tool in poverty alleviation (Barnes, 2005; Cnaan & Boddie, 2001). Many biblical scholars have shown how the Bible lays out a moral code of responsibility to the poor (Stroope, 2011). From the distributive justice of the Levitical concept of jubilee, which became Christ’s messianic declaration, to Christ’s admonishment in Matthew 25 to feed the hungry and clothe the

naked, there is a common thread in Scripture demonstrating God's preferential option for the poor (Schaefer & Noell, 2005; Leviticus 25; Matthew 25).

The Church itself is a body with a mission of transformation (Moltmann, 1967). This transformation does not exclusively take place in an individual's relationship with God, but God also sets believers on a journey of transforming the world around them. Modern theologian Moltmann articulated this idea well: "This kindling of hope ... hopes of the kingdom of God that is coming to earth in order to transform it, is the purpose of mission" (p. 328). Moltmann believed it was the work of the Church to take up society where it lives and transform it into a community. The Church should not be a club of private members secluded in solace and piety; instead, it should be engaging in the world, particularly with those who are marginalized.

Many theologians and biblical scholars have argued for ethical positions of institutional and individual treatment of the poor (Angelidis & Ibrahim, 2004; Brammer et al., 2007; Ramasamy, Yeung, & Au, 2010). As a practical matter, the Church sits in a position to do the most good of any institution (Ammerman, 2001; Domingo, 2011; Todd, 2012). The Church has presence, capacity, and resources to make great strides in eliminating poverty and social problems altogether (Becker & Dhingra, 2001; Chaves & Tsitsos, 2001; Johnson, Noe, Collins, Strader, & Bucholtz, 2000; Slessarev-Jamir, 2004). The Church's biblical mandate to help the poor is clear (Matthew 25). The next section of the literature review is dedicated to research regarding the church's positive and transformational influence on society.

Church's Performance in Its Mission with the Poor

We have at our disposal so much information and so many statistics on poverty and human tribulations. There is a risk of being highly informed bystanders and disembodied from the realities, or to have nice discussions that end up in verbal solutions and disengagement from the real problems. Too many words, too many words, too many words and nothing is done! This is a risk. (Bergoglio, 2014, para. 4)

Is the Church a crucible for preparing people for acts of service to the poor? Can the Church influence its members to change detrimental behaviors and improve congregants' citizenship? Can a church's activity have negative consequences in a community? This section will attempt to answer these questions by looking at a sampling of research studies that examined the actions of church members in relation to the mission to serve the poor and marginalized in a variety of ways. It will explore the role that clergy plays in mobilizing congregations to engage sensitive issues such as HIV/AIDS and immigration; how churches affect rates of volunteerism; and whether religion can have an impact on crime or moral behavior.

The first couple of studies reviewed churches' involvement in the highly stigmatized issue of HIV/AIDS (Barney & Buckingham, 2012). Many churches were slow to engage, even in the face of desperate need in their community (Harris, 2009). In recent times, however, churches have become a considerable force in helping communities cope with the pandemic. Bazant and Boulay (2007) performed a quantitative study by administering surveys to 1,200 members of six congregations of similar size in Kumasi, Ghana, to determine how churches mobilized members to address

HIV/AIDS, specifically what motivated parishioners to get involved. The authors found that 20% of the churches' congregants had engaged by providing support to assist people in their communities affected by HIV/AIDS in the last six months. In general, people were influenced to participate by messages in the national media and by encouragement from local clergy.

Bazant and Boulay's (2007) study demonstrated how clergy can play a key role in leading their congregations into action. Several studies showed the positive impact that sermons can have in mobilizing congregations to act on poverty (Botman, 2000; Pieterse, 2010, 2011; Pieterse, 2012). Bergoglio (n.d.) said, "In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor" (sec. 191).

In another analysis, Trinitapoli (2006) performed a qualitative study in rural Malawi to assess the links between religious organizations and the HIV/AIDS epidemic. Survey respondents came from 59 randomly selected villages where services were observed and interviews performed. Three issues were reviewed. The first was the extent to which religious leaders discuss HIV/AIDS and related issues in their churches and mosques. The second was religious accountability for social control. The third was the activities that churches involve themselves in as a response to the crisis. Trinitapoli found that religious leaders were talking about HIV/AIDS both implicitly and explicitly in their weekly services; however, the data could not confirm the impact that the leaders had by being open about the topic. The congregations encouraged people to visit the sick and clergy to visit homes, and they promoted abstinence among youth and voluntary HIV testing. Wives would often share with ministers if they suspected their husbands of

infidelity, and ministers would then pay a home visit and confront the husband regarding the accusation.

Documenting religious organizations' activities revealed that congregations were deeply involved in caring for the sick, widows and widowers, and orphans. These activities were a beautiful expression of churches engaged in community transformation. In impoverished countries such as Malawi, congregations are often the only organizations that are providing access to services, which make congregations a vital part of civil society (Trinitapoli, 2006). The next study looks at the relationship of the HIV/AIDS pandemic to churches from victims' points of view.

Barney and Buckingham (2012) performed a qualitative study of people living with HIV/AIDS or working with victims of HIV/AIDS to discern people's views on several issues, including positive and negative associations with God and the church as it relates to HIV/AIDS. The authors used interviews as well as grounded theory and then scrutinized the data with comparative analysis to develop their conclusions. The authors found that most of the people interviewed believed in God and that this belief gave them inspiration when facing the difficulties associated with HIV/AIDS. There was a negative association regarding a view that the disease was God's judgment; however, the negative views did not come from people's personal experience with God but from the judgment they felt from others. Barney and Buckingham did find that the church was a good support system for those infected with HIV or AIDS through encouraging words spoken by the pastors and church members who provided care services for them and their families.

In the same way that HIV/AIDS has been a sensitive issue because of associated stigmas, immigration is another sensitive issue facing our world, and the Church has a biblical mandate to be involved (Becker Sweeden, 2015; Bollinger, 2015). Refugee resettlement is a tremendous need internationally. Generally, the term *refugee* is defined as a person migrating from his or her homeland to find security from some form of conflict or persecution (International Organization for Migration, n.d.). Hospitality for the immigrant is a biblical principle, and a growing number of congregations have been volunteering and engaging in the issue (Ives, Sinha, & Cnaan, 2010a). Ives et al. completed a written survey with 129 congregations in Philadelphia, Pennsylvania, that had self-identified involvement in refugee resettlement in a prior broader study on social services. The authors found congregations were involved in a number of interventions, including housing, legal assistance, education, employment, language skills, and other activities that assisted immigrants in their transitions. Immigrants who connected to church-based programs were found to be more successful at finding housing, employment, and social networks that contributed to their well-being. The social capital of the church and its members that was rendered in service to migrating populations provided tremendous and effective assistance to a vulnerable population.

In another study, Swain (2008) analyzed data from the 1996 National Black Election Study (NBES) to determine if those who were active in community organizing and social reform were also affiliated with and motivated through churches. In the past, the Black church was considered a driving force behind the Civil Rights Movement of the 1960s in the United States. Swain wanted to know if the Black church was still a vehicle for social change or if it had lost its prophetic role in advocating for justice, particularly

for minority communities. The author found that the Black church was still very active in Black communities' ongoing struggle for civil rights and that many clergy and parishioners were engaged with social movements for change.

In general, churches mobilize volunteers for various types of service. De Roest and Noordegraaf (2009) performed a qualitative study using a focus group of the Reformed Church in the Netherlands to determine if there was a positive relationship between faith communities and volunteering. The authors discovered that church-going was a predictor of volunteer service. They also found that there were both spiritual and social values in congregations that encouraged volunteer participation. For some, the volunteer activities were limited to serving within the church itself, but for others, it became a motivating factor for volunteerism within the community. This study supported the notion that the church is a crucible for community mobilization and that motivation for volunteer activities is stronger because of a Christian faith connection. People in the focus groups quoted specific scriptures that contributed to the convictions that caused them to actively engage in their church and community. Churches had two powerful elements for volunteers: a social network and an ethos of helping others.

In addition to fostering volunteerism for social good, healthy churches can contribute positively to the health and well-being of a community by deterring crime. Baier and Wright (2001) wanted to determine if they could discern whether religion was a deterrent for criminal activity. Many studies had been performed, yet the data was inconclusive. In order to draw a more definitive conclusion, the authors performed a meta-analysis of 60 previous studies of the effects of religion on crime. The authors used religious impact on crime as the dependent variable and the various study characteristics

as independent variables. These 60 studies were chosen because they used both behavioral and attitudinal measurements to determine an individual's religious characteristics and the effect of those characteristics on crime. The authors found that religion had a statistically significant impact as a deterrent for crime.

Studies have also examined the connection between religion and moral behavior. Finke and Adamczyk (2008) combined data from two studies to look at religion's influence on moral behavior. The first study was the religion module of the International Social Service Program (ISSP); the second was the World Values Survey (WVS). The purpose of their study was to test the hypothesis that religion impacts views on moral social behavior and that people who participate in a highly religious context will be more conservative in their views of morality. In this quantitative study of existing survey data, the authors specifically examined highly religious peoples' views on engaging in sexual activity prior to marriage.

One of the conclusions of Finke and Adamczyk's study (2008) was that religion had a statistically significant higher impact on moral conservatism than government legislation did (Finke & Adamczyk). People tended to place their boundaries in light of their religious convictions rather than what the government deemed legal or illegal. This factor held true through migrating populations who moved to areas with a different set of legislative rules. The authors' study showed that people had a preference for using religious ideology in situations of self-control and moral boundaries rather than deferring to governmental regulations. This preference gives the Church an advantage for speaking into behaviors that can be self-destructive, such as drug and alcohol abuse. Of course, quality programs that address self-destructive behaviors or other issues related to social

conditions require financial resources to be viable, so the purpose of the next section is to examine the role that funding plays in faith-based agencies.

Funding and Its Effectiveness

This section examines the debate of government funding and faith-based agencies as intermediaries to provide social services. The section looks at the legislation that gave faith-based agencies access to government resources and examines research both for and against the position of allowing government funding for faith-related agencies.

Wallis (2005), in his book *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It*, argued that Christ advocated for the use of government to address poverty. He gave a sharp critique of the evangelical church for strongly aligning with the Republican Party in the United States, which he believed is least likely to offer serious relief to the symptoms or causes of poverty. He then expressed disappointment with both parties for their inconsistent moral philosophy. Despite any partisanship today, there was a time in the mid-1990s when both parties had a hand in bringing faith and funding to the forefront in an unprecedented move to help the poor.

In 1996, President Clinton signed the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 into law in the United States. The intention of this law was to move capable people off welfare and into the work force. In addition, a segment of the law known as Charitable Choice (section 104) focused attention on churches and faith-based agencies responding to social needs (Bartkowski & Regis, 2003; Chaves, 1999; Cnaan, 2000; Dilulio, 1997; Walsh, 2001). Organizations with a religious mandate from that point forward could not be discriminated against for state and federal funding and were left unimpeded to compete for government grants (Greiner, 2000;

Sherman, 2000). The legislation recognized that faith-based agencies had a good track record in service to the poor (Matthews & Lane, 2012). While government resources could not be used for proselytizing, worship, or religious instruction, they could be used for interventions provided by faith agencies; and those agencies could practice other religious activities with their own resources (Personal Responsibility and Work Opportunity Reconciliation Act 1996, sec. 104).

In the years that followed this legislation, the position of faith-based agencies was strengthened even more by executive orders from President George W. Bush to establish the White House Office of Faith-Based and Community Initiatives (United States Department of Justice, n.d.). Those executive orders created staff throughout the government bureaucracies. This staff was to expand the role of faith-based agencies in poverty reduction with government resources. Of course, this debate has existed beyond the United States and has included other donor governments for both domestic programs and international aid (Clarke, 2007).

This section examines studies that explored the reasons faith-based agencies may be deserving of funding. In addition, it also examined a study that considered possible pitfalls for faith-based agencies that use government funding.

Twombly (2002) completed a quantitative study that addressed funding sources comparing faith-related and secular nonprofit social service agencies. The population for this study included 2,350 human service nonprofit agencies, of which 396 were faith-related organizations. The data was obtained from public information available on the 1998 IRS form 990, which all 501(c)3 organizations are required to file. Form 990 contains information that speaks to the financial viability of an organization, including

income, expenses, debt ratios, and general program expenditures. By analyzing this data, Twombly was able to draw conclusions by comparing the differences between secular and religious service providers.

Twombly (2002) found that typical faith-based organizations operated considerably longer than secular providers: the average age of a faith-related institution was 38 years; the average age of a secular institution was 25 years. Twombly found that faith-based organizations also sponsored a different mix of programs when compared with secular counterparts. Secular agencies were nearly seven times as likely to be involved in job training and three times as likely to be involved with housing than faith-based organization. On the other hand, religious organizations were nearly twice as likely to provide services for elderly adults.

It is the next two findings that specifically shed light on the financial viability of faith-based organizations, which is important for sustainability, breadth, and depth of programming from the faith community. Examining total income, Twombly (2002) noted that “faith-related groups are significantly larger and fiscally healthier than secular groups” (p. 954). The second finding of fiscal health concerned the sources of income. It turned out that faith-based organizations were less reliant on government funding and had a considerably larger donor base. With more diverse sources of income, faith-based organizations were less vulnerable to financial crisis, such as the sudden loss of one funding stream. Secular agencies tended to rely heavily on government funding and winning grants. Because these sources were subject to frequent policy changes by political movements, that reliance could have a substantial impact on a recipient agency’s bottom line and consistency in programming.

Bunn and Wood (2012) also examined the financial viability of organizations. They performed an ethnographic study looking at Faithworks, a national movement of Christians in the United Kingdom (UK) who provide welfare services. Faithworks was an advocate to the UK government for the inclusion of faith-based organizations in government funding opportunities, arguing they had more social capital and influence for change in a community than their secular counterparts yet were neglected because of their faith beliefs. Bunn and Wood argued that, in part, the attractiveness of a faith-based charitable program for the beneficiary was the subsidized tangible value of goods and services that were provided. In one instance, Bunn and Wood studied a coffee shop with “not for profit” (p. 645) prices. These prices drew in people from a community that was marginalized. The authors believed charitable agencies were able to attract clients because of the benefit of donations from constituents and others. Bunn and Wood’s research provided arguments that could be used for churches as effective places of social transformation, based on the fact that churches have access to additional resources and are able to create income streams from their members to enhance or subsidize social services.

In addition to being financially viable, faith-based programming can also enrich program effectiveness. Pardini, Plante, Sherman, and Stump (2000) showed that faith-based programming enhanced treatment for substance abuse, a common social problem with many ramifications on a community and its households. Johnson et al. (2000) performed a study that showed the success of a mobilizing strategy for church communities in the prevention of drug and alcohol use. The authors identified congregations in and around the target area of Louisville, Kentucky that were willing to

be demonstration sites for their new model of intervention. The authors selected congregations that both had access to people with targeted characteristics and also had a history of providing social services. The authors' method was first to create community teams to become advocates for alcohol and drug prevention. Next, the authors engaged the community-advocate teams in recruiting members of the community to participate in program services. Third, they engaged the community-advocate teams for strong retention of participants in the program and its evaluation. Lastly, the authors attempted to enhance and empower the community to create self-perpetuating program-related initiatives. The authors evaluated community performance based on predetermined goals through surveys and interviews with the participating church members. The authors found that the majority of churches exceeded their expected goals in both participation and retention of members in the drug and alcohol prevention groups. The previous studies showed reasons that faith-based agencies may be deserving of funding; the next study looks at the other potential problems if faith-based agencies receive and use government funding.

Lewis (2003) discovered that money is not always helpful to faith-based agencies, and they should be careful about the specific types of funding they pursue from the government. Lewis found areas of concern regarding conflicts of moral conscience within faith-based social service entities, particularly in the area of reproductive health care. There were times when the purpose behind a public funding source did not align well, or at all, with the values of a faith-based agency.

Lewis (2003) used mixed methods to gather data on a sample of three project sites for the Salvation Army of the greater Philadelphia, Pennsylvania area. The purpose of the

study was to identify challenges in the delivery of social services that were administered by faith-based agencies. Data was collected using semi-structured interviews, focus groups, and questionnaires given to people both internal and external to the organization.

The study revealed that two major conflicts existed related to receiving external funding. The first was a conflict of conscience on the part of the service provider when it was encouraged by the grant to perform tasks that were outside their norms and values. The second conflict was the potential for mission drift within the service provider, which was brought on by the temptation to shape projects around available funding rather than looking for funding for projects that came out of the organization's core mission.

Self-Efficacy

Pope Francis articulated the topic of this section, which is the idea of self-efficacy: "We need to grow in solidarity which would allow all peoples to become the artisans of their destiny, since every person is called to self-fulfillment" (Bergoglia, n.d.). This section will examine in detail the construct of self-efficacy. It will first explore why self-efficacy was considered in the research methodology, along with an examination of the inception and history of self-efficacy. The next step will explain the useful variation of general self-efficacy as well as examining reasons self-efficacy is useful in poverty alleviation. Finally, it will conclude by looking at the New General Self-Efficacy Scale, which was the specific instrument used in the current study (Chen et al., 2001).

Measuring transformation and self-reliance is more abstract than classic measures of progress out of poverty (Helin, 2014). Many sophisticated quantitative tools exist for benchmarking poverty statistics, which has been the traditional means of defining whether interventions were successful (Alkire, Conconi, & Roche, 2012; Davidson &

Duclos, 2000; Ringen, 1988; Sen, 1976; Sullivan, Meigh, & Giacomello, 2003). In developed countries, economists have tended to theorize using vast amounts of accessible data that allowed them to draw conclusions about poverty lines and general economic conditions (Ringen). One such measurement tool was developed by Brandolini, Magri, and Smeeding (2010). A quantitative study was performed using data gathered from the Luxembourg Wealth Study to determine a wealth index that looked beyond household income to variations of net worth. In their findings, the researchers were able to rank cross-national data to create a new poverty index that was more sophisticated than a typical poverty index that ranked income alone. Their creative analysis showed how access to discretionary income and purchasing power also affected poverty. Because the tool is closely tied to monetary assets and value, it was more effective in an economy based on financial exchange rather than lesser-developed countries where people often operate in an informal economy.

In developing countries, it has been difficult to quantify wealth strictly based on liquid assets such as cash, savings, and retirement funds (Deaton, 2005). Impoverished people in these countries have tended to reach a different category of poor, so measurements included simple possessions, such as the type of material their roofs are made of or whether they own and wear shoes. Other important quality of life measures would include literacy, access to education, proximity to clean water, and access to food for survival (Desiere, Vellema, & D'Haese, 2015). What these poverty assessment tools have not included, however, is the self-motivated potential of individuals in poverty. The current study took a deeper look into the connection between attitudes of self-efficacy and poverty alleviation.

People who are bound by the complexities of poverty have an inherently diminished capacity to lift themselves out of poverty (Mani, Mullainathan, Shafir, & Zhao, 2013). The minds of the poor are often distracted by concerns about their actual survival, and this diminished capacity suggested that in addition to providing for short-term physical needs, an effective solution to poverty could include interventions that potentially enhance poor peoples' attitudes and loci of control in order for them to work toward their own long-term solutions and become agents of change in their own lives.

Bandura is widely considered the father of the self-efficacy movement. Bandura's interest in self-efficacy stemmed from the results of research he was providing in the treatment of animal phobias (Bandura, Blanchard, & Ritter, 1969). In follow-up studies, he noted additional benefits were articulated beyond the specific symptoms of fear. The experience of overcoming phobias transformed participants by giving them a measure of control over their lives. A person's believing that he or she can accomplish something had tremendous impact on his or her ability to accomplish that task. Bandura (2003) himself may have considered using self-efficacy to study the impact of a faith-based programming paradoxical. Bandura believed that in the progression of human development, self-efficacy was what allowed humankind to move from depending on deities to a more advanced view and understanding of ourselves (Bandura).

The construct of self-efficacy was first introduced by Bandura (1977). Bandura understood self-efficacy to be one's belief in his or her ability to succeed in specific situations. Bandura theorized that the strength of one's self-efficacy would be a good predictor of his or her ability to perform a specific task. It was this construct of self-

efficacy that constituted the framework for the analysis performed in Bangladesh in the current study.

In his first major research into self-efficacy, Bandura (1977) devised a test for individuals with a severe snake phobia. This research was a between-subjects test that placed participants into three different treatment groups. The first group had participants engaging with a snake through hands-on experience that included interacting with and handling the snake. The second treatment group was exposed to someone who modeled and demonstrated the activities of the first group; the subjects' experiences were only observational, as they did not come into direct contact with a snake. The third group was a control group that did not receive treatment. Pre-treatment and post-treatment tests were given to measure the self-efficacy of participants, who rated themselves on their ability to perform increasingly threatening tasks with snakes. Participants were then asked to perform a series of increasingly threatening tasks directly with snakes. The subjects' behaviors in these tests were evaluated and compared with their self-efficacy scores.

The results showed statistically significant better results in the treatment group who had hands-on experience with a snake; that group had the highest scores both in self-efficacy and in the post-treatment behavior trial. Stronger self-efficacy also had a positive correlation to better performance in handling the snakes. This research planted the seed within the psychology community that people's self perception of their own competencies to affect their ability to complete a difficult task had a positive correlation to their actual ability to complete the difficult task. A measurement of self-efficacy could be used as a confident predictor of future capacity, and self-efficacy could be manipulated by external influence to affect positive change in participants.

It is important to note that the social science community did not universally accept the construct of self-efficacy at first. Teasdale (1978), for example, went so far as to say there was no firm evidence to validate Bandura's claim that psychological treatment could strengthen expectations of personal efficacy. Wolpe (1978) believed that although the research demonstrated changes in self-efficacy, the experiment itself was flawed in that the modeling behavior used to effect change also evoked emotional reconditioning processes as a confounding factor in the test, thereby nullifying the claim that enhanced performance was due to an increase in self-efficacy.

Despite criticism, Bandura (1978, 1980) continued his work, adding validity to his claims and providing instruments that measured both direction and strength of self-efficacy for specific tasks (Bandura, Bandura & Adams, 1977). This early work of self-efficacy centered on psychological disorders, and the construct was applied to provide treatments and measurements for people to overcome debilitating fears. As the concept of self-efficacy expanded into other applications, its popularity grew across a number of disciplines in the social sciences, and the term *self-efficacy* was broadly adopted as a standard construct of human agency (Sadri & Robertson, 1993; Usher & Pajares, 2008).

Over time, Bandura (1982) understood that there were major influences on self-efficacy, including performance attainments, vicarious experiences of observing the performance of others, and verbal persuasion. Performance attainments occurred when the participant interacted directly with an activity that created fear or anxiety and gained a mastery of skills by experience. Performance attainments were found to have the most profound influence on self-efficacy. The second area, vicarious experiences of observing the performance of others, is when the participant can witness others engage successfully

in the feared activity. Verbal persuasion is simply coaching people through their fear with focused attention on building confidence levels. Repeated research showing how interventions could improve self-efficacy and how improved self-efficacy could improve future performance in complex tasks demonstrated that it may be possible to devise activities that improve both one's current condition and future condition after the intervention is complete (Bandura & Schunk, 1981; Margolis & McCabe, 2006; Marks & Allegrante, 2005; Multon, Brown, & Lent, 1991). This previous research was important to the current study, giving credence to the notion that it could be possible to aid in improving one's ability to overcome his or her own poverty and difficult circumstances.

General Self-Efficacy

Bandura et al. (1969) original research regarding self-efficacy involved treatments for specific phobias. The pre-measurement, treatment, and post-measurement of self-efficacy were all related to one another for the purpose of addressing an acute psychological problem from which his clients suffered. As the concept migrated from psychological treatments into the area of education, measurements, treatments, and observed outcomes were still all closely related. This section examines how Bandura and others researched how improving self-efficacy in one area could affect self-efficacy and performance in another unrelated area.

Bandura worked with a team of psychologists to test the generality of self-efficacy (Bandura, Adams, Hardy, & Howells, 1980). Bandura et.al. wanted to know if improvements in self-efficacy for one particular task affected performance in a separate task, thereby showing self-efficacy's general impact on a range of issues. This research focused on physiological disorders, as the previous experiments had done. Participants

were chosen who had agoraphobia, which is a debilitating disorder that creates profound fear across a number of activities. Bandura et.al. used a within-subjects study, which included a pre-test, a treatment, and posttest measurements of self-efficacy, as well as performance measurements on the feared activities. Participants were treated for fear of a particular activity, and measurements were taken for both self-efficacy and performance in a separate activity. Bandura et.al. demonstrated that there was a generalizing effect on the indirect treatment of other disorders.

Bandura's (1986) work in self-efficacy and social cognitive theory eventually lived outside of the realm of rehabilitating phobias and flourished particularly in the area of education (Pajares, 1996; Schunk, 1995; Schunk & Miller, 2002a; Zimmerman, 2000). Students with confidence to believe they can accomplish a specific task have been shown to be far more likely to be able to accomplish that task (Bandura, Barbaranelli, Caprara, & Pastorelli, 1996). Students derive their confidence based on past experiences; therefore, Schunk and Miller suggested that teachers provide opportunities to build confidence with more easily achievable tasks before moving on to more complicated tasks. This approach would enable students to set goals they feel are attainable and would then increase students' success in the realization of those goals. In addition to education, the self-efficacy construct was also widely used in workplace motivation literature (Gist, 1987; Judge & Bono, 2001; Stajkovic & Luthans, 1998). This study moved beyond the fields typically associated with self-efficacy to apply the construct to the field of poverty alleviation.

Self-Efficacy Across Cultures

This section examines a study that researched how well the construct of self-efficacy translated to other cultures. The development of the concept of self-efficacy and much of the early instruments and analysis were done in Western culture. Because the use of the construct in the framework of the current study was set in Bangladesh, a non-Western culture, it was important to know whether self-efficacy is a universal construct. In other words, would it be applicable across a multitude of cultures and contexts?

The study performed by Scholz, Gutiérrez Doña, Sud, & Schwarzer (2002) addressed this question. The instrument was carefully translated into 28 different languages so that the questions had the same meaning in each context. The countries included in the study were Belgium, Canada, Costa Rica, Denmark, Finland, France, Germany, Great Britain, Greece, Hong Kong, Hungary, India, Indonesia, Iran, Italy, Japan, Korea, the Netherlands, Peru, Poland, Portugal, Russia, Saipan, Syria, and the United States. A total sample of 19,120 individuals was taken from these countries, and the instrument was found to have internal consistency of $= .86$. The lowest consistency for any given country was in India with $= .75$, and the highest was in Japan, with $= .91$, all within acceptable ranges. Given the diversity of cultures represented in this study and the degree of confidence within this study and other research (Schwarzer, Bäßler, Kwiatek, Schröder, & Zhang, 1997; Schwarzer & Born, 1997; Schwarzer, Born, Iwawaki, & Lee, 1997; Zhang & Schwarzer, 1995) it was reasonable to assume the construct of self-efficacy would remain relevant in Bangladesh, the country where the current study took place.

Poverty and Self-Efficacy

Various researchers over time have studied the relationship between socioeconomic status and self-efficacy (Gecas & Seff, 1989; Gurin, Gurin, & Morrison, 1978; Hughes & Demo, 1989). Boardman and Robert (2000), for example, demonstrated a negative correlation between self-efficacy and the number of families living below the poverty line, the unemployment rate, and the percentage of families receiving welfare. In other words, the more dismal the collective condition of the neighborhood, the worse people felt about themselves. These findings had profound meaning given the empirical evidence about the correlation between self-efficacy and one's ability to improve one's own condition. Positive self-efficacy has been shown to increase one's amount of control over difficult circumstances improving their well-being (Bandura, 1982; Scheier & Carver, 1992). If people felt poorly about themselves and demonstrated a low self-efficacy, then they were less likely to succeed in overcoming their difficulties, thus creating a cycle of dysfunction. A higher self-efficacy has been shown to increase health, achievement, and social integration (Bandura, 1997; Schwarzer, 1992).

The reviews of literature eventually led the researcher to a simple survey instrument measuring self-efficacy that could be easily translated and used for the purpose of this study. This instrument was the New General Self-Efficacy Scale (NGSE) developed by Chen et al. (2001). The NGSE Scale was an improvement over prior General Self-Efficacy Scales, specifically the scale developed by Sherer et al. (1982). Chen et al. found that their shorter eight-question instrument had higher construct validity and that it demonstrated high reliability.

Bangladesh

In order to study the relationship between poverty and self-efficacy, it was important to understand the poverty context. This section offers an overview of the country of Bangladesh.

Bordering India to the east, Bangladesh is a low, sandy flat land in South Asia that has been formed by the silt deposits brought by water running off of the Himalayan mountain range (Van Schendel, 2009). The natural topography and proximity to rivers and oceans creates an environment that produces chronic flooding: roughly 20% of the country is inundated with water every summer (Van Schendel). Typical rural villages in Bangladesh exist on small plots of land around rice fields that have been slightly raised to avoid the seasonal flooding. For 2,500 years this seasonal flooding has been used to irrigate the rice crops in Bangladesh (Sopher, 1964).

For hundreds of years, Buddhism, Hinduism, and an ancient Indian religion known as Jainism coexisted in what is now known as Bangladesh (Van Schendel, 2009). Islam then became the dominant religion; currently, more than 90% of the population are adherents of Islam (Pew-Templeton Global Religious Futures Project, n.d.) see figure 1. Islam reached Bangladesh in two ways: first, through Arab trade merchants coming from the Middle East between the 8th and 12th centuries and second, through the Turkish invaders of the 13th century (Eaton, 1993). For the next five centuries, Muslim foreign rulers controlled what is now Bangladesh in what was then known as the Sultanate era and the Mughal era. Muslim foreign rule lasted until the British colonized the region in the 18th century (Uddin, 2006). By this time, Islam was entrenched and adopted as part

of the culture of Bangladesh, a tradition that still greatly influences culture and politics in the country today (Devine & White, 2013).

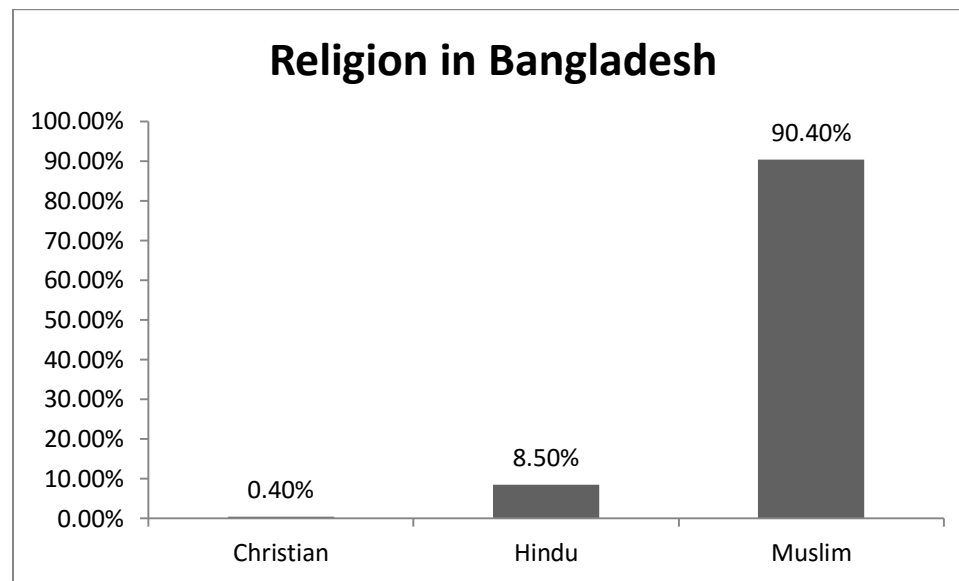


Figure 1. Percentage Population Demographic Information Regarding Religion in Bangladesh (Pew-Templeton Global Religious Futures Project, n.d.).

The population of Bangladesh is about 160 million people, making it the eighth most populated nation on earth (Bangladesh Bureau of Statistics, n.d.). The literacy rate for the country is 51.8%, but there is a disparity between the urban and rural areas. The urban areas of Bangladesh have a literacy rate of 65.6%, while the rural areas have a rate of 50.6% (Bangladesh Bureau of Statistics, 2013). Those who live below the poverty line made up 43.7% percent of the population as of 2011 (World Bank, n.d.). The high rate of poverty has led to a substantial presence of more than 2,300 national and international NGOs working in the country (Hamilton, 2015).

The current study specifically looked at Bangladesh Nazarene Mission and the work of the Church of the Nazarene in Bangladesh. There is no peer-reviewed documentation of the history; therefore, the following few paragraphs derive the narrative

of the Church of the Nazarene's work in Bangladesh from an interview with Franklin Cook (personal communication, April 4, 2014), who previously served as regional director for the Eurasia Region of the Church of the Nazarene, which included responsibility for the work in South Asia, including Bangladesh at the time when the official work of the denomination began there. The transcript from this interview is available in Appendix B.

The early work of the Church of the Nazarene in Bangladesh began when the area now known as Bangladesh was still part of the country of India (Haines, 1993). From 1916 to 1930, the Church of the Nazarene sponsored missionary activities in India and the area now known as Bangladesh under the direction of George Franklin, an American missionary (Haines). In 1918, Abdul Samed Choudhury converted from Islam and was baptized. Choudhury felt called to the ministry, and in 1929, J. B. Chapman, a general superintendent with the Church of the Nazarene, ordained Choudhury.

During financial difficulties in the early 1930s, the Church of the Nazarene sold the mission work in what is now Bangladesh to Australian Baptists (F. Cook, personal communication, April 4, 2014). All of the pastors who had joined the Church of the Nazarene were informed that they were now Baptists, and the Nazarene mission began to focus on Washim, India. Choudhury desired to stay in the Church of the Nazarene and continued his work, forgotten, unnoticed, and unsupported by the Nazarene denomination. For more than 60 years, Choudhury and his family prayed daily that the Church of the Nazarene would return to Bangladesh (Haines, 1993). During this time Choudhury faced much persecution from the Muslim community (Haines).

Eventually a missionary from another denomination went to Choudhury's village and heard his story and history with the Church of the Nazarene (Haines, 1993). Knowing that Nazarenes would want to be aware, the missionary sent a letter to the Nazarene denomination informing them of Choudhury's existence and ministry (F. Cook, personal communication, April 4, 2014). The modern work of the Church of the Nazarene in Bangladesh was pioneered in a non-traditional fashion not directly related to Choudhury.

Cook received communication from Lee Fumua, who was a Nazarene layperson from Samoa in charge of the United Nations' mission in Bangladesh in the early 1990s (personal communication, April 4, 2014). This letter was an invitation from Fumua to come to Bangladesh and meet a group of potential Nazarenes who had been participating in a home group Bible study started by Fumua. Cook made an exploratory trip with Steve Weber, former director of Nazarene Compassionate Ministries of the Church of the Nazarene. During this trip, they met Sukamal Biswas, who was a Christian Bangladeshi NGO worker. Cook and Weber developed a relationship with Biswas and eventually felt led to trust the pioneering work of the Church of the Nazarene in Bangladesh to Biswas; they strategically chose not to send in expatriate missionaries.

Eventually, with Biswas's help, Cook reconnected with Choudhury, whose prayers had been finally answered (Haines, 1993). The meeting between Cook and Choudhury was meaningful for both because Cook's grandparents were the original Nazarene missionaries under whom Choudhury was saved and called into ministry. The beginning of this new missional work under Biswas focused on the rural poor, and it integrated both community development work and evangelism to enhance the lives of the poor in Bangladesh (personal communication, April 4, 2014). Biswas registered this work

with the government under an organization called Bangladesh Nazarene Mission. Its missional work has been successful and prolific since its creation in 1992, and now Church of the Nazarene membership in Bangladesh stands at 124,273 (Wilson, 2015). The holistic programmatic interventions for poor people in Bangladesh through Bangladesh Nazarene Mission are the focus of this study.

Conclusion

The Church is the only institution that exists for the benefit of its non-members, including the poor. The Church has a biblical mandate to help the poor (Exodus 23:11; Deuteronomy 15:7; Psalms 41:1; 82:3; Proverbs 19:17; 21:13; 22:9; Jeremiah 22:16; Matthew 19:21; Luke 12:33; Acts 20:35; 2 Corinthians 9:6; Galatians 2:10). The Church of the Nazarene, in particular, has called itself to a special relationship with the poor (Church of the Nazarene Manual, 2013, sec. 903.3). According to literature, the Church has been living up to this mission its entire existence, finding its purpose in transformational ministry (Kahl, 2005; Moltmann, 1967). When careful about keeping a pure motive, the Church can perform well at helping impoverished and marginalized people and is deserving of external funding (Barney & Buckingham, 2012; Pardini et.al., 2000; Sherman, 2000; Trinitapoli, 2006). Self-efficacy is potentially a useful tool by which to measure the effectiveness of poverty alleviation interventions (Boardman & Robert, 2000; Chen et al., 2001; Scholz, Doña, Sud, & Schwarzer, 2002). Bangladesh, being plagued by poverty and plentiful in a diversity of NGO work, was a prime location to test this new strategy for measuring results of poverty interventions through a faith-based organization (Hamilton, 2015; World Bank, n.d.).

Summary

This chapter examined the Church's self-defined role with the poor. It also scrutinized the Church's success in fulfilling that role. It reviewed literature explaining some of the major issues regarding faith-based agencies and funding and also reviewed studies that examined the fundability of faith agencies. The chapter then looked at the history of the construct of self-efficacy, its many uses, and reasons it would be a useful instrument to examine poverty programming. Finally, the chapter gave a brief overview of the context of Bangladesh, including the work of Bangladesh Nazarene Mission, which was the specific agency examined in this study.

The next chapter examines the methodology of this study. It will give an in-depth examination of the research design, providing the theoretical foundation for the chosen methodology. It will also articulate details regarding the population for this study and how the data was collected. It will then provide an explanation of the analytical methods used to answer the research questions. Finally, the chapter will end with an explanation of the limitations of the research.

CHAPTER III

METHODOLOGY

Introduction

As established in chapter two, the church finds its mission, in part, through its relationship to the poor, yet there is much work left to be done in evaluating how well this mission is accomplished. This chapter provides an in-depth look at the research design, providing the theoretical foundation for the chosen methodology. It also describes in detail the population that was studied, as well as the data collection process. It then explains both the analytical methods and procedures that were used, as well as a rationale for their usage. Finally, the chapter ends with an explanation of the limitations of the research.

These are the specific research questions, along with their research and null hypotheses that this study sought to answer:

1. What relationship, if any, is there between church activities and self-efficacy?

$H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency.

$$H_0 1: \bar{X}_{BNM} = \bar{X}_{no\ intervention}$$

H_1 1: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are not the beneficiaries of interventions from any agency.

$$H_1 1: \bar{X}_{BNM} \neq \bar{X}_{no\ intervention}$$

2. What relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?

H_0 2: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are the beneficiaries of interventions from secular agencies.

$$H_0 2: \bar{X}_{BNM} = \bar{X}_{secular}$$

H_1 2: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are the beneficiaries of interventions from secular agencies.

$$H_1 2: \bar{X}_{BNM} \neq \bar{X}_{secular}$$

3. What relationship, if any, is there between the intervention activities of the Nazarene church and an individual's participation in a Christian faith community?

H_0 3: There will be no difference between the observed frequency O of Christians and the expected frequency E of Christians with the beneficiaries of Bangladesh Nazarene Mission.

$$H_0 3: O_{BNM} = E_{nonBNM}$$

H_1 3: The observed frequency O of Christians will be greater than the expected frequency E of Christians with beneficiaries of the programs of Bangladesh Nazarene Mission.

$$H_1 3: O_{BNM} > E_{nonBNM}$$

Research Design

This section delineates the methods and procedures used to answer each research question, and it provides the theoretical foundation for the methodology employed. The current study sought to make a beneficial contribution to the field of relief and development and was intended to pose minimal risk to participants; the probability and magnitude of harm or discomfort anticipated in the execution of this research was not greater than what participants would ordinarily encounter in daily life or during the performance of routine physical or psychological examinations or tests.

A quantitative research methodology was used in this study. Quantitative research employs the use of observable phenomena via statistical techniques (Given, 2008). After gathering the observable data, quantitative data analysis was used to generalize this data across groups of people to try to understand the impact of various conditions or treatments (Babbie, 2015). It was the goal of quantitative research to establish the relationship between an independent variable and a dependent variable (Babbie).

A survey in the form of the NGSE scale was the main instrument used to gather data. Survey data was used to provide a snapshot of how things are. Data collected in numerical form was used to test hypotheses and provide insights into the research questions (Gay, Mills, & Airasian, 2011). Information was gathered from a sample population about relevant groups concerning their characteristics and attitudes, enabling one to generalize understanding about the larger population (Leedy & Ormrod, 2010).

For this study, the NGSE scale score was the dependent variable and the observable phenomena to assist in answering research questions 1 and 2. The NGSE scale is a simple survey instrument that is effective in evaluating one's general self-efficacy. It

was developed by Chen et al. (2001) in an effort to have a general self-efficacy scale with stronger content validity than prior general self-efficacy scales. The NGSE scale is different from task-specific self-efficacy instruments in that it measures self-efficacy in a broad array of contexts (Chen et al., 2001). Because this tool is also shorter and simpler than previous surveys, it was easier to translate into Bengali, and to ensure appropriate use.

The reliability of a scale is reported by using internal consistency demonstrated by Chronbach alpha (α) formula (Epstein, Salinas, & Horsey, 1994). The New General Self-Efficacy scale was tested to have an internal consistency ($\alpha = .86$ and $.90$). This instrument can be seen in Appendix C.

The dependent variable was specifically the mean of the individual NGSE scores of three group types: 1. those living in a community that is served by a poverty-alleviation program or intervention of the Bangladesh Nazarene Mission (BNM Presence); 2. those living in a community that is served by a poverty alleviation program or intervention of a secular NGO of similar size and capacity as BNM (Secular NGO Presence); and 3. those living in a community with little or no NGO presence and, thus, served by poverty alleviation program or intervention (no NGO presence). The group types were the independent variables in this research design. The NGSE score provided ideal data from which to perform statistical analyses because it produced a numerical value that represented a measurement of self-efficacy, which is an attitude toward one's ability to effect positive change in his or her circumstances. Self-efficacy has proven to be a good predictor of one's actual ability to effect positive change (Bandura & Adams,

1977). Once self-efficacy was quantified with a numerical score, it could then easily be compared between groups.

The frequency of those who self-identify as Christian within each group was the observable phenomena used to assist in answering research question number 3. Assuming there was a correlation among group types (BNM Presence, Secular NGO Presence, No NGO Presence) and Christianity, then variations between and among the groups would be evident. Measuring the frequency between groups provided data that was easily graphed for comparison purposes

Both nominal and ordinal data were collected through the quantitative research methodology. Nominal data included religious affiliation to help answer research question number 3. Ordinal data was collected on a Likert-type scale to ascertain attitudes toward confidence levels in accomplishing difficult tasks and to provide a NGSE scale score. This ordinal data was used to answer research questions 1 and 2. This study was quasi-experimental in that selection of participants was not entirely random.

Population

This section examines the size, characteristics, and demographics of the population used in this study. The entire population of Bangladesh is about 160 million people (Bangladesh Bureau of Statistics, n.d.). The overall literacy rate within the country is 51.8%; yet in the rural areas where this study was performed, the literacy rate is 50.6% (Bangladesh Bureau of Statistics, 2013). The percentage of people in Bangladesh living below the poverty line was 43.7% as of 2011 (World Bank, n.d.). Within the overall population, more than 2,300 national and international NGOs are working in the country (Hamilton, 2015). The religious demographics of the general population of Bangladesh

include 90.4% Muslim, 8.5% Hindu, and 0.4% Christian (Pew-Templeton Global Religious Futures Project, n.d.).

The specific population for this research was found within the communities where the Church of the Nazarene has presence in Bangladesh. The Church of the Nazarene has 2,600 churches throughout Bangladesh in communities with an average size of 150 people per village/community, making the total research population approximately 390,000 people. Convenience sampling was used to select 10 communities that were easily accessible by the staff of the Bangladesh Nazarene Mission. Within each of these 10 communities, systematic sampling was used to select a representative from 20 mutually exclusive households within that community, creating a total sample size of 200 individuals/households. In order to address the research questions appropriately, two additional groups were identified and surveyed. The first group was from communities where similar poverty interventions were employed by a secular agency of a similar size and capacity as Bangladesh Nazarene Mission. The second group was from villages with little or no presence of NGOs working in the field of poverty alleviation. The sample from these two groups was selected using procedures similar to those employed to select the sample size for the villages where the church has presence, producing a comparative sample of 200 participants to represent each group.

As previously stated, the goal was to receive responses from 600 participants; however, that goal was exceeded by 35 participants, bringing the total number of participants to 635. Female respondents accounted for 65% of the sample, or 411 respondents, compared with 35% male respondents, or 224. Figure 2 shows a histogram of the ages of the respondents for all groups. The median age of the respondents was

32.5, and the average age was 35. The age of respondents varied by 47 years: the youngest respondent was 23, and the oldest respondent was 70. Fifty percent of the respondents were between the ages of 27 and 40. Five respondents declined to provide their age. See also Appendix G for descriptive statistics for all three groups, including a breakdown of the sex of respondents.

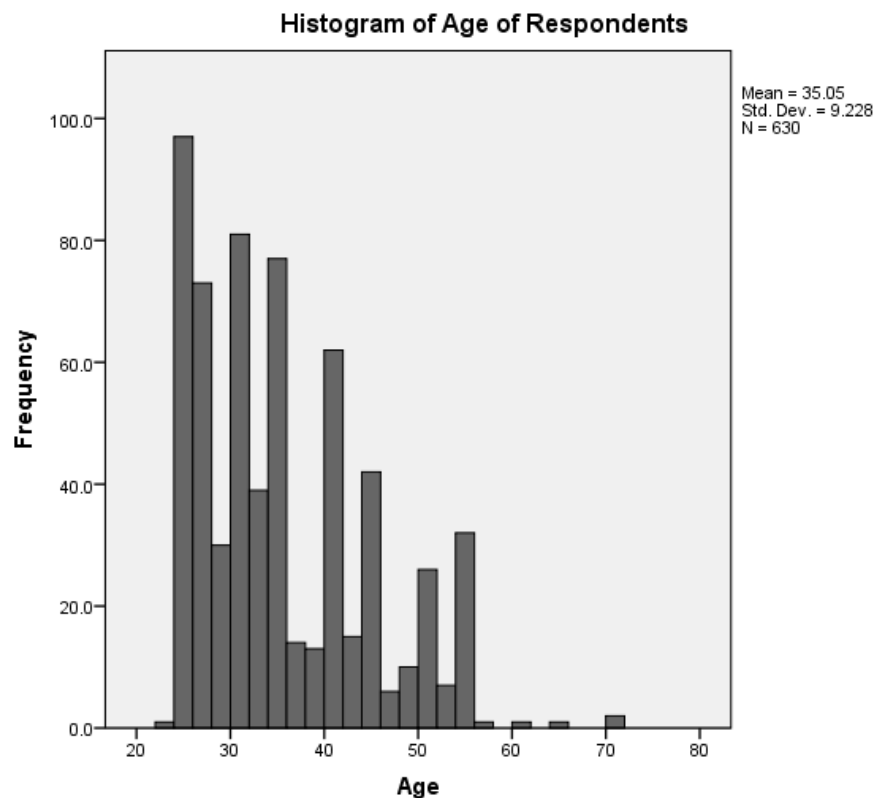


Figure 2. Histogram of Age of Respondents

All of the respondents fell into one of three categories for: Islam (47% or 295), Hinduism (34% or 217), and Christianity (19% or 123). The distribution of respondents can be seen in Table 1 below. A more descriptive breakdown of religious affiliation can also be seen in Appendixes G and H.

Table 1

Distribution of Respondents by Religious Affiliation

Religion	Hinduism	Islam	Christianity
Number of Respondents (N=635)	295	217	123

The distribution can be seen in Table 2 below.

Table 2

Distribution of Respondents by Occupation

Occupation	Share Cropper	Laborer	Day Laborer	Small Business	Housewife	Other
Number of Respondents (N=635)	75	25	185	46	284	18

In summary, the population for this research could be described as largely uneducated, with an illiteracy rate of 49.4% (Bangladesh Bureau of Statistics, n.d.). Poverty was a reality for 43.7% of the population, according to the poverty line set by the World Bank, with the majority being either day laborers or housewives (World Bank, n.d.).

Bangladesh is a Muslim-majority country, with Muslims making up 90.4% of the population, Hindus making up 8.5%, and Christians making up less than 1%. The religious affiliation of the group studied, however, varied from the general population, with 46.5% identifying as Muslim, 34.2% as Hindu, and 19.4% as Christian.

Data Collection

This section examines the variables that were investigated and how each was measured, as well as a rationale for the use of the NGSE scale. It also describes who was

involved in the data collection, when the collection occurred, and what steps were followed in order to ensure accurate data from the researched groups.

This study utilized a convenience cluster sampling method to select 30 villages (Levy & Lemeshow, 2013). Among the 30 clusters, 10 clusters were selected from villages where Bangladesh Nazarene Mission (BNM) had intervention programs geared toward poverty alleviation. Another 10 clusters were selected from communities where similar poverty interventions were employed by a secular NGO of a similar size and capacity as BNM. The final 10 clusters were from villages with little or no presence from NGOs working in poverty alleviation. Villages were selected out of convenience: those that were easily accessible by the staff of Bangladesh Nazarene Mission.

In each village cluster, 20 mutually exclusive households were selected systematically. The clusters represented three independent variable groups: villages with BNM interventions, villages with secular interventions, and villages with no interventions. Each group included 200 households, with 10 villages per group and 20 households in each village; with three groups, the study yielded a total sample size of 600, presented in Table 3.

Table 3

Goal Sample Size of Study

Group	Number of Villages	Households per Village	Total Participants
BNM Presence	10	20	200
Secular NGO Presence	10	20	200
No NGO Presence	10	20	200

In order to obtain the data for this project, the researcher worked with the staff of Bangladesh Nazarene Mission. The staff was experienced in the surveying process and had performed many baseline and post-treatment surveys in conjunction with grant-funded interventions. A local expert who was familiar with BNM was hired to assist in leading the group in data collection. The instrument seen in Appendix A was developed in English through conversations, with field experts adding nominal data to the NGSE scale instrument. The instrument was then translated into Bengali and tested for accuracy. Because of a high illiteracy rate, which was 49.4% for the general population of Bangladesh, it was determined that enumerators would administer the instrument in person through oral interviews.

On July 26, 2013, the data collectors received in-depth training. The enumerators were taught the context of each question, after which they performed a supervised real environment field test to ensure that they understood how to administer the survey properly. Bryman (2012) noted two distinct problems that can occur when interviewers perform research. The first he labeled as *interviewer variability*, in which the interviewer changes the nuances of the questions between interviews, thus potentially influencing the results. The second is what he called *intra-interviewer variability*, in which multiple interviewers collecting data change the questions, thus influencing the variability of the response. In order to reduce error due to interviewer variability and intra-interviewer variability, the enumerators performed structured interviews with the questions read exactly from the survey instrument and the NGSE answers recorded on a pre-coded NGSE Likert-type scale.

In August 2013, the data collectors were deployed to the selected villages to collect the data. These enumerators verbally communicated each question of the NGSE scale and nominal data to the participants and recorded their answers on paper. During this time, a data collector supervisor spot-checked five interviews every day to ensure accuracy.

The central instrument used in this research was a variation of Bandura's (1997) scale of self-efficacy. Bandura is widely considered the father of the construct of self-efficacy. The traditional format developed by Bandura uses self-efficacy for both magnitude and strength. Participants are first asked a yes-or-no question, whether they will be able to perform a specific task at a certain level (assessing magnitude); next, they are asked to give their confidence level to accomplish that task often, on a scale from 1 to 10 (assessing strength). Maurer and Pierce (1998) was able to demonstrate that using a Likert scale to measure self-efficacy had similar reliability and validity and were strongly related (Likert, 1932). In addition, the tool was easier for participants to understand, resulting in less participant error in completing the survey. The nature of the Likert-type scale was also effective at measuring both the magnitude and strength of participants, with 50% fewer respondent answers required. The specific instrument used to collect data for this study was the NGSE scale (Chen et al., 2001).

The NGSE scale was embedded in questions 5 through 12 on the survey instrument seen in appendix A. Respondents scored each of the eight statements on a Likert-type scale, choosing Strongly Disagree, Disagree, Neutral, Agree, or Strongly Agree in response to each statement. In scoring the instrument, each answer was assigned

a value 1 through 5 respectively; Strongly Disagree scored 1, and Strongly Agree scored a 5. The NGSE score was the mean average of the eight items (Chen et al., 2001).

The statements on the NGSE scale were as follows:

1. I will be able to achieve most of the goals that I have set for myself.
2. When facing difficult tasks, I am certain that I will accomplish them.
3. In general, I think that I can obtain outcomes that are important to me.
4. I believe I can succeed at most any endeavor to which I set my mind.
5. I will be able to successfully overcome many challenges.
6. I am confident that I can perform effectively on many different tasks.
7. Compared to other people, I can do most tasks very well.
8. Even when things are tough, I can perform quite well.

As previously stated, the goal was to receive responses from 600 participants; however, that goal was exceeded by 35 participants, bringing the total number of participants to 635. Upon completing the data collection from participants in the 30 selected villages, the enumerators performed data entry from their written responses into a Microsoft Access database form; the data was then uploaded to SPSS Statistics analytical software.

Three distinct groups were measured for self-efficacy and religious affiliation. The first group included those living in communities that were served by the poverty alleviation programs of the Bangladesh Nazarene Mission (BNM Presence). The second group included those living in communities that were served by a secular NGO's poverty alleviation programs (Secular NGO Presence). The third group included participants living in communities that had not been served by interventions from any NGO. These

groups were the three independent variables in the study; the dependent variable used to answer research questions 1 and 2 was the mean general self-efficacy score of each group. The dependent variable to answer research question 3 was the respondent's self-identified religious affiliation.

Analytical Methods

The comparative research with intact groups was quasi-experimental. The purpose of this research was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs' impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty. The instrument used to measure self-efficacy was the NGSE scale (Chen et al., 2001). This instrument's reliability was proved through testing that showed internal consistency of $\alpha = .87$.

The NGSE scale score was used by the researcher as a measurement of self-efficacy in the ANOVA analysis. NGSE served as the dependent variable. The ANOVA analysis was used by the researcher to determine a statistically significant difference, if any, in the NGSE scores among the three groups (Fisher, 1925). A statistically significant difference in NGSE scores would indicate a correlation between faith-based activities and self-efficacy. A positive correlation would imply that the programs improve self-efficacy and, thus, improve the ability to communities to progress out of poverty. The purpose of the data analysis, utilizing ANOVA, was to answer the first two research questions:

1. What relationship, if any is there between church activities and self-efficacy?

2. What relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?

The first question was answered by examining the difference in the mean self-efficacy scores of the BNM group compared with the mean self-efficacy scores of the group with no NGO interventions. The second question was answered by examining the differences in mean self-efficacy scores for the BNM group compared with the Secular NGO group to determine whether the Nazarene program resulted in a different self-efficacy score.

The NGSE score provided the mean that the researcher analyzed to determine any difference in the self-efficacy among the groups. The null hypothesis for research question 1 was that $H_0: \mu_1 = \mu_2 = \mu_3$, or that the mean of these three groups within the population are equal. The alternative hypothesis for the test would be that the means are different between at least two groups. More specifically, for the first research question, the alternative hypothesis would be that the BNM group's mean is not equal to the Secular NGO group's mean for the NGSE scores. For the second research question, the alternative hypothesis would be that the BNM's mean score is not equal to the mean score for the Other NGO group.

There are three assumptions for ANOVA (Rogerson, 2001). The first assumption is that the observations among and within samples are random and independent; this assumption ensures that the observed value of one observation is not affected by the value of another observation. In other words, the self-efficacy score of one participant is not affected by the value of another participant's score. If two or more respondents were

from the same household, then this assumption could be violated; otherwise, the sample would most likely meet this assumption.

The second assumption for ANOVA is that the observations in each category are normally distributed (Rogerson, 2001). Examining the distribution of scores for each group tests this assumption. If the distribution is normal, then the test holds validity.

The third assumption when testing for ANOVA is that population variances are assumed equal (Rogerson, 2001). This assumption can be tested using Levene's test (Levene, 1960). The null hypothesis for the test was that the population variances among the populations are equal; the alternative hypothesis was that the population variances between at least two of the groups is not equal.

A chi-square analysis was used to answer the third research question.

3. What relationship, if any, is there between the intervention activities of the Nazarene church and an individual's participation in a Christian faith community?

A chi-square analysis allows a researcher to test if a difference exists between groups regarding nominal, or categorical level, data (Yates, 1934). The test determines whether there is a statistically significant difference in the observed values compared with expected values for nominal level data. The third research question was answered by determining if participation in the BNM programming made a difference in which religious community the participant is affiliated. In order to determine if differences were statistically significant, the chi-square analysis allowed the researcher to compare the observed values (number of adherents to a religion per group) with what would be expected if the membership were random and, thus, evenly distributed among the groups. The only assumption that needs to be met for the chi-square analysis is that nominal-level

data are used and that the expected frequency per class should exceed five observations per group.

Limitations

Although this study sought to make a small contribution to the knowledge base of the literature, it is important to note that there were a number of limitations. This section will articulate the limitations that were most meaningful and explain how they may have impacted the research study.

The first limitation was an issue of sampling. As a practical matter, it was unreasonable to have a purely random sampling method of villages; therefore, the researcher used a convenience sampling method of villages in which locations were selected based on their accessibility by the BNM staff. The lack of a pure random sample may have created some unintended and unforeseeable bias in the data. A weakness of using a convenient sample was that it diminished the generalizations that could be made of the entire population (Lucas, 2012).

Second, this research also lacked longitudinal data. The construct of self-efficacy has been measured across many disciplines, and in many cases it has a history of predicting future success in a wide variety of tasks. However, self-efficacy has not been used to predict an individual's ability to make progress out of poverty. This determination would require a multitude of inputs in a longitudinal study over a considerable amount of time. One might conclude that a more effective method of researching would be to carry out this study over five to 10 years and then expand the instrument to measure actual progress out of poverty.

Third, one could accuse this study of having researcher bias. The researcher had seen hundreds of church-based programmatic activities focused on poverty alleviation in more than 100 countries and was particularly interested in the effectiveness of BNM's programs because of the face value of dramatic positive impact on impoverished rural villages.

The fourth limitation was the lack of a large sample size of faith-based NGOs being studied. This limited the sphere of conclusions to Bangladesh and BNM, not beyond. Generalities could not be drawn to the entire realm of faith-based agencies around the world or even in Bangladesh. To broaden the study would require substantially more resources and will be discussed in chapter four under future recommendations.

A fifth limitation was the reliance on participant self-reported data. Robson (2011) noted that some individuals doubt the credibility or objectivity of self-reporting. A methodological limitation, therefore, existed because of the inability to independently verify the respondent's information. This shortcoming could be aided by a longitudinal study in which verifiable progress could be measured. Because Bandura's (1977) concept of self-efficacy is said to influence future behavior and, in this case, progress out of poverty, measurement over time could provide comparable evidence relating to former self-efficacy scores.

Summary

This chapter provided an in-depth look at the current study's research design, offering the theoretical foundation for the methodology that was chosen. It also described in detail the population that was studied, as well as the process for data collection. It then

explained the analytical methods and procedures that were used as well as a rationale for their usage. Finally, the chapter ended with an explanation of the limitations of the research. The next chapter will share the findings of the study and draw conclusions regarding the data. Chapter IV will also discuss the implications of the findings and make recommendations to policy makers based on the current study and recommendations to future researchers for further investigation.

CHAPTER IV

FINDINGS AND CONCLUSIONS

Introduction

Chapter one provided an introduction to the current study. The purpose of this research was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs' impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty. Chapter one also provided an introduction to the specific research questions and a summary of the planned methodology to answer those questions.

Chapter two explored literature relevant to the current study. First, it examined the church's self-defined role with the poor. It also scrutinized the Church's success in fulfilling that role. It reviewed literature explaining some of the major issues regarding faith-based agencies and funding, as well as examining studies that investigate the fundability of faith agencies. Chapter two then reviewed the history of the construct of self-efficacy, its many uses, and reasons it would be a useful instrument to examine poverty programming. Finally, chapter two gave a brief overview of the context of Bangladesh, including the work of Bangladesh Nazarene Mission, which was the specific agency being investigated in this study.

Chapter three examined the study's research design, providing the theoretical foundation for the chosen methodology. It also described in detail the population and sample that were studied, as well as the data collection process. It then explained both the analytical methods and procedures that were used, as well as a rationale for their usage. Finally, the chapter ended with an explanation of the limitations of the research. The next section will review the research questions and provide a short introduction to the content of chapter four.

Research Questions

1. What relationship, if any, is there between church activities and self-efficacy?

$H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency.

$$H_0 1: \bar{X}_{BNM} = \bar{X}_{no\ intervention}$$

$H_1 1$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are not the beneficiaries of interventions from any agency.

$$H_1 1: \bar{X}_{BNM} \neq \bar{X}_{no\ intervention}$$

2. What relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?

$H_0 2$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are the beneficiaries of interventions from secular agencies.

$$H_0 2: \bar{X}_{BNM} = \bar{X}_{secular}$$

$H_1 2$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher on the New General Self-Efficacy (NGSE) scale than individuals who are the beneficiaries of interventions from secular agencies.

$$H_1 2: \bar{X}_{BNM} \neq \bar{X}_{secular}$$

3. What relationship, if any, is there between the intervention activities of the Nazarene church and an individual's participation in a Christian faith community?

$H_0 3$: There will be no difference between the observed frequency O of Christians and the expected frequency E of Christians with the beneficiaries of Bangladesh Nazarene Mission.

$$H_0 3: O_{BNM} = E_{nonBNM}$$

$H_1 3$: The observed frequency O of Christians will be greater than the expected frequency E of Christians with beneficiaries of the programs of Bangladesh Nazarene Mission.

$$H_1 3: O_{BNM} > E_{nonBNM}$$

This chapter will examine the findings in order to answer each of the research questions that was posed. Conclusions will be drawn from the empirical evidence in the findings. Finally, the study will conclude by describing the implications of the research, as well as making recommendations for future studies.

Findings

This section reports the findings pertinent to each separate research question. In addition to narrative information regarding the findings, charts and graphs are used as a graphical representation of the data.

Research Question 1

The principal purpose of this research question was to determine what impact, if any, Bangladesh Nazarene Mission had on self-efficacy. The instrument used to measure self-efficacy was the New General Self-Efficacy (NGSE) scale (Chen et al., 2001). This instrument's reliability was proved through testing that showed internal consistency of $\alpha = .87$. Three specific groups were measured for self-efficacy: the first group included those living in a community that was served by the poverty alleviation programs of the Bangladesh Nazarene Mission (BNM Presence); the second group included those who lived in a community that was served by poverty alleviation programs of a secular agency or agencies (Secular NGO Presence); and the third group included those living in communities that have not been received interventions from any agency (No NGO Presence).

To specifically answer research question 1, the researcher compared the findings of the mean self-efficacy score of the group served by Bangladesh Nazarene Mission and the group that had not been served by any NGO. This comparison was done to determine whether any relationship existed between the interventions of Bangladesh Nazarene Mission and the general self-efficacy of beneficiaries.

In order to limit as many variables as possible, a descriptive analysis of each survey group was relevant to ensure that groups were relatively equal. The BNM Presence group contained 211 respondents. The majority, at 63.5%, or 134, were female, which was similar to the proportion of females in the other groups. The median age of the respondents in this group was 35, with a range of 40 between 24 and 64 years of age. In

terms of education levels, most respondents were either not literate, at 94 or 44.5%, or had gone up to class IV (fourth-grade level), at 73 or 35% of respondents.

Thirty nine percent or 83 were housewives, followed by day laborers (28% or 59), and sharecroppers (15% or 32). The median of total household members was four, similar to the median for the whole sample. Seventy five percent or 159 residents in the BNM Presence group did not have electricity. Fifty-two respondents, or 24.6%, did have electricity. The median monthly household income was 4,500 taka (\$57.87 U.S. in August 2013), which was higher than the median incomes for the other two groups. The range of incomes was 5,000, with the lowest income at 2,000 taka (\$25.72 U.S.) and the highest income at 7,000 taka (\$90.02 U.S.). Appendixes G, I, and J provide descriptive statistics for all three groups, including a breakdown of educational attainments and occupations.

For comparison, 216 respondents were in a No NGO Presence group, which did not participate in a poverty-alleviation program or intervention. The gender breakdown was similar to the other groups: 134 or 62% of the respondents were female, and 82 or 38% were male. The median age was 32, slightly lower than the median age for the BNM Presence group. The range of ages for this group was 46, with 24 as the youngest and 70 as the oldest. Education levels were similar for the No NGO Presence group: 85 or 39.4% were not literate, followed by 66 or 30.6% up to class IV (fourth-grade level). The majority of the respondents in this group were housewives (43.5% or 94), followed by day laborers (33.8% or 73), and sharecroppers (9.7% or 21). The median of total household members for this group was four, the same as the BNM Presence group. There were 152, or 70.4%, without electricity. The median monthly household income was

4,000 taka (\$51.44 U.S.), which was lower than the income of the BNM Presence group (4,500 taka, or \$57.87 U.S.). The range of income was 5,000 with 1,000 (\$12.86 U.S.) as the minimum and 6,000 (\$77.16 U.S.) as the maximum.

As seen in Appendixes D, E, and F, the study found a normal distribution of data for each of the three dependent variable groups in the study. The researcher then used an ANOVA to compare the mean general self-efficacy scores among the three groups by determining if the variation was greater among members of different groups than it was within members of one group.

As shown in Tables 4 there was a statistically significant difference in the self-efficacy score among the groups at the $p < .05$ level [$F(2, 632) = 1151.09, p = .000$]. The scores indicated a statistically significant difference among all three groups, and the p -value was low enough to demonstrate that the differences between population variances did not affect the results. The next step was to test the differences among the groups using contrasts to answer research questions 1 and 2.

The first comparison tested if the mean self-efficacy score for the BNM Presence group was statistically significantly different from the score of the No NGO Presence group. The t -value was 48.092 with a p -value of 0.000. The mean score for the BNM Presence group was significantly higher than the score for the No NGO Presence group.

Figure 3 displays the mean self-efficacy score of each group and demonstrates variation between the two groups. This is also shown in Table 5, where the mean self-efficacy score of the BNM group was 4.32, and the mean self-efficacy score of the No NGO Presence group was 2.73. This addressed research question number 1. what relationship if any, is there between church activities and self-efficacy? by demonstrating

a relationship between the programmatic activities of Bangladesh Nazarene Mission and the self-efficacy of beneficiaries.

Table 4

Between Subjects ANOVA Test for Effects on General Self-Efficacy

	Sum of Squares	<i>df</i>	Mean Square	<i>F</i>	<i>Sig.</i>
Between Groups	303.245	2	151.622	1151.094	.000
Within Groups	83.247	632	.132		
Total	386.492	634			

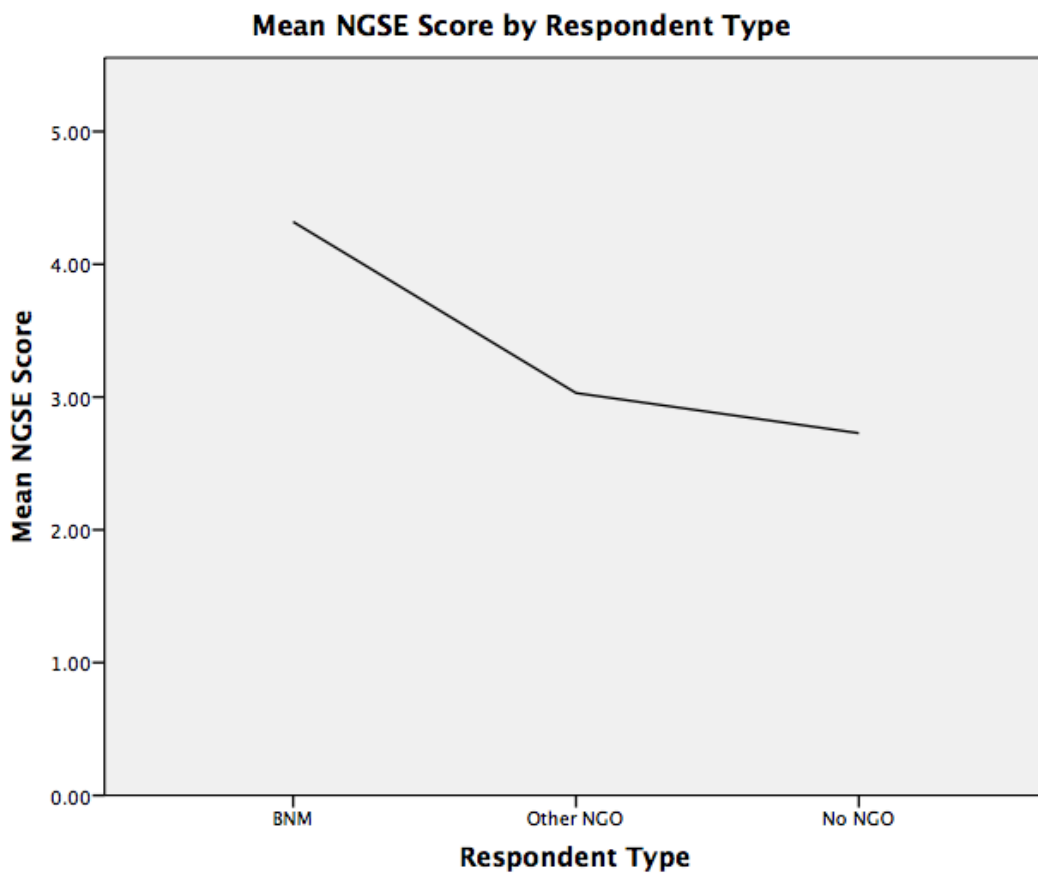


Figure 3. Mean NGSE Score by Respondent Type

Table 5

Mean General Self-Efficacy Score by Group Type

Group Type	<i>N</i>	Mean	<i>SD</i>
BNM	211	4.32	.33
Secular NGO	208	3.03	.40
No NGO	216	2.73	.35

Note: Values are mean score of eight questions on a 5-point Likert-type scale.

In summary, the sample group of those served by Bangladesh Nazarene Mission and the samples group of those not served by any agency were nearly identical in terms of demographic information. However, there were statistically significant differences in the mean self-efficacy scores of the two groups, with the BNM Presence group at 4.32 and No NGO Presence at 2.73. This evidence was enough to fail to accept the null hypothesis and establish that there was a relationship between the programs of Bangladesh Nazarene Mission and self-efficacy.

Research Question 2

The results of the ANOVA among the three groups were also used to answer research question 2. what relationship, if any, is there between a faith organization like the Church of the Nazarene and self-efficacy?. This question compared the mean NGSE scores between the BNM Presence group and the Secular NGO Presence group, which was served by secular NGOs of similar size and capacity as BNM. This comparison helped isolate the variable of faith and its effect on self-efficacy.

The following details for the secular NGO group offered comparison for the above descriptive analysis for the BNM group. The Secular NGO Presence group had

208 respondents. This group had the largest number of female respondents, at 143 or 69%, but it was still similar to the number of respondents in the other groups. The median age of respondents was 32, which was slightly lower than the median age for the BNM Presence group (35). This group also had a slightly smaller range of ages, 33, with a low of 23 and a high of 56. Education level patterns for this group were similar to that of the BNM Presence group in that most respondents were not literate, 80 or 38.5%, followed by up to class IV (fourth grade level) at 67 or 32%. Just like the BNM Presence group, most respondents, 107 or 51.4% were housewives, followed by day laborers (53 or 25.5%), and share croppers (22 or 10.6%). The median household size for this group, five, was slightly higher than the BNM group. The majority, 78.4%, or 163 respondents, did not have electricity. The median monthly household income for the Secular NGO Presence group was 4,000 taka (\$51.44 U.S.), which was lower than the BNM group by 500. The range of household incomes for this group was 4,500 with 1,500 taka (\$19.29 U.S.) as the minimum and 6,000 taka (\$77.16 U.S.) as the maximum.

As seen in Appendixes D, E, and F, the study found a normal distribution of data for each of the three dependent variable groups in the study. The researcher then used an ANOVA to compare the mean general self-efficacy score among the three groups by determining if the variation was greater among different groups than it was within members of one group.

The second comparison tested whether the mean self-efficacy score for the BNM Presence group was statistically significantly different from the mean score for the Secular NGO Presence group. The *t*-value for this test was 35.766 with a *p*-value of 0.000. This comparison indicated a statistically significant difference among all three

groups, and the p -value was low enough to demonstrate that the differences between population variances did not affect the results. The next step was to test the differences between the mean score of the BNM Presence group and that of the Secular NGO Presence group. Table 5 shows that the mean self-efficacy score of the BNM Presence group was 4.32, and the mean self-efficacy score of the Secular NGO Presence group was 3.03. The mean score for the BNM group was statistically significantly higher than the mean score of the Secular NGO group. This result demonstrated a relationship between a faith organization like the Church of the Nazarene in Bangladesh and self-efficacy.

In summary, the sample groups of the BNM Presence group, those living in a community served by Bangladesh Nazarene Mission, and the Secular NGO Presence group, those living in a community served by a secular agency, were nearly identical in terms of demographic information. In addition, the groups performed similar interventions with the exception of the faith activities of Bangladesh Nazarene Mission. This helped isolate the variable of faith. There were statistically significant differences in the mean self-efficacy scores between the two groups, with the BNM Presence group at 4.32 and the Secular NGO group at 3.03. This evidence was enough to void the null hypothesis of question two and establish that there was a relationship between the faith programs of Bangladesh Nazarene Mission and self-efficacy.

Research Question 3

The researcher used a chi-square analysis to answer research question 3. A chi-square analysis tests for differences between two groups regarding nominal, or categorical-level, data (Lancaster, 1969). The chi-square determines if a statistically significant difference exists in the observed values versus expected values for nominal-

level data. The third research question was answered by determining if participation in BNM programming made a difference in which religious community the participant chose to affiliate with. As seen in Table 6, BNM programs had a higher total number of Christians in the program: 114 in the BNM Presence group, compared with 9 in the Secular NGO Presence group and 0 in the No NGO Presence group. There also appeared to be a difference between those who are Muslim (14) or Hindu (83) participating in BNM programs, compared with those in the Secular NGO Presence group (103 and 96, respectively) and in the No NGO group (100 and 116, respectively).

Table 6

Frequency of Religion by Group

	BNM	Secular NGO	No NGO	Total
Islam	14	103	100	217
Hinduism	83	96	116	295
Christianity	114	9	0	123
Total	211	208	216	635

In order to determine if this difference was statistically significant, the chi-square analysis allowed the researcher to compare the observed values (number of adherents to a religion per group) with what would be expected if the membership were random and, thus, evenly distributed among the groups (Lancaster, 1969). The chi-square analysis, as seen in Table 7, had a chi-square value of 272.183 and a p -value of 0.000, χ^2 . There was a statistically significant difference in the number of adherents to a particular religion within the various groups. The only assumption that needs to be met for the chi-square analysis is that nominal-level data is used and that the expected frequency per class should exceed five observations per group, which was met in this study. The minimum

expected count was 41 because the minimum expected total per either row or column was 41 (123 Christians divided by three groups).

Table 7

Chi-Square Analyses of Religion by Group

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	272.183 ^a	4	.000
Likelihood Ratio	302.896	4	.000
Linear-by-Linear Association	207.185	1	.000
N of Valid Cases	635		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 40.29.

In summary, the findings for research question 3 showed that Bangladesh Nazarene Mission had a greater frequency of those who self-identified as Christian, at 54% (114), compared with secular NGO beneficiaries and those who were not served by any agency (4.3% (9) and 0% (0) respectively). These statistically significant results failed to reject the null hypothesis and demonstrated a strong relationship between the intervention activities of Bangladesh Nazarene Mission and participation in a Christian faith community.

In summary of all of the findings, first there were statistically significant differences in the mean self-efficacy scores of the BNM Presence group and the No NGO Presence group, with the BNM Presence group at 4.32 and the No NGO Presence group at 2.73. This evidence was enough to void the null hypothesis and establish that there was a relationship between the programs of Bangladesh Nazarene Mission and self-efficacy. Second, a comparison of the BNM Presence group, those living in a community served

by Bangladesh Nazarene Mission, and the Secular NGO Presence group, those living in a community served by a secular agency, showed statistically significant differences in the mean self-efficacy scores between the two groups, with the BNM Presence group at 4.32 and the Secular NGO group at 3.03. This evidence established that there was a relationship between the faith programs of Bangladesh Nazarene Mission and self-efficacy. Third, the findings for research question 3 showed that Bangladesh Nazarene Mission had a greater frequency of those who self-identified as Christian, at 54% (114), compared with secular NGO beneficiaries and those who were not served by any agency, at 4.3% (9) and 0% (0) respectively. These statistically significant results demonstrated a strong relationship between the intervention activities of Bangladesh Nazarene Mission and participation in a Christian faith community.

Conclusions

The purpose of the current study was to investigate the correlation between holistic programs administered by local Nazarene congregations and any impact on self-efficacy in order to assess the programs' impact on community transformation. The goal was to determine if faith has a positive impact on poverty alleviation outcomes and if local congregations can be at least as effective as secular agencies in helping communities make progress out of poverty. This knowledge has the potential to aid in the policy development of donor agencies, such as governments and foundations, and positively impact their consideration of faith-based agencies as a viable solution to assist in community transformation. This research can also inform mission agencies similar to the Church of the Nazarene of the impact that holistic programmatic activities have on beneficiaries, thus helping to shape their organizational strategies. In this section,

conclusions are organized to correspond to each research question. Three main conclusions will be drawn from the data, one for each research question.

Poverty Interventions and Self-Efficacy

First, this study found that beneficiaries of the faith-based programmatic activities of Bangladesh Nazarene Mission had statistically significantly greater general self-efficacy than those who did not benefit from programmatic activity of any NGO. General self-efficacy is a measurement of self-efficacy demonstrated to show self-confidence across a wide range of activities and not just specific tasks. The mean general self-efficacy score of the BNM Presence group was 4.32; the mean score of the No NGO Presence group was 2.73. These results rejected the null hypothesis $H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency ($H_0 1: \bar{X}_{BNM} = \bar{X}_{no\ intervention}$). Instead, the research results supported the hypothesis $H_1 1$: Beneficiaries of the poverty alleviation programs of the Bangladesh Nazarene Mission (BNM) will score higher in the New General Self-Efficacy (NGSE) scale than individuals who are not the beneficiaries of poverty alleviation interventions from any agency ($H_1 1: \bar{X}_{BNM} \neq \bar{X}_{no\ intervention}$). The data addressed research question 1 and showed a strong positive correlation between the church activities of BNM and self-efficacy: church activities, as measured by participation in the BNM program, resulted in higher self-efficacy scores than those of the group not participating in church activities, or no NGO group.

These results were sufficient to reject the first null hypothesis ($H_0 1$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are not the beneficiaries of interventions from any agency). The results indicate a

potential relationship between the programmatic of activities of BNM and self-efficacy. Based on the body of research regarding the impact of self-efficacy on an individual's performance of future tasks, the beneficiaries of BNM programs would theoretically be more able to overcome difficult circumstances, including those that come with living in poverty, in the future as compared with people who received no interventions (Bandura et al., 1980).

The findings for research question 1 interacted with relevant literature in meaningful ways. The current study joined with the relatively small body of literature that has used self-efficacy to draw conclusions about those living in poverty (Gecas & Seff, 1989; Gurin et.al., 1978; Hughes & Demo, 1989). Self-efficacy has proven to be a highly effective motivational tool in dealing with phobias, in encouraging academic performance, and in maximizing workplace productivity (Gist, 1987; Judge & Bono, 2001; Pajares, 1996; Stajkovic & Luthans, 1998; Usher & Pajares, 2008; Zimmerman, 2000). Using self-efficacy may also enhance the classic traditional existing tools for progress out of poverty measurement (Alkire et al., 2012; Davidson & Duclos, 2000; Ringen, 1988; A. Sen, 1976; Sullivan et al., 2003).

As articulated in chapter 2, the Church has a self-defined role in addressing poverty. The current study demonstrated that churches have the potential to offer social service interventions that can effectively make a difference in others' lives. In the same way that Barney and Buckingham (2012) found in their study that churches in Ghana had a positive impact on social issues like the pandemic of HIV/AIDS, this study demonstrated that a church can have a positive impact on the work of poverty alleviation in Bangladesh.

Faith Activities and Self-Efficacy

Second, the current study also found that beneficiaries of the faith-based programmatic activities of Bangladesh Nazarene Mission had significantly greater general self-efficacy than those who participated in interventions provided by a secular agency of similar size and activity. The mean self-efficacy score for the BNM Presence group was significantly higher than the mean score of the Secular NGO Presence group: the mean self-efficacy score of the BNM group was 4.32, and the mean self-efficacy score of the Secular NGO group was 3.03. The results were statistically significant enough to reject the null hypothesis $H_0 2$: There will be no difference in the NGSE score between the beneficiaries of BNM and individuals who are the beneficiaries of interventions from secular agencies ($H_0 2: \bar{X}_{BNM} = \bar{X}_{secular}$). Therefore, the difference in mean scores supported the hypothesis $H_1 2$: Beneficiaries of the programs of the Bangladesh Nazarene Mission (BNM) will score higher in the New General Self-Efficacy (NGSE) scale than individuals who are the beneficiaries of interventions from secular agencies ($H_1 2: \bar{X}_{BNM} \neq \bar{X}_{secular}$).

This data addressed research question 2 and showed that participation in a faith organization like the Church of the Nazarene, as measured by participation in BNM programs, resulted in statistically significantly higher self-efficacy scores than participation in secular NGO programs did. The secular NGOs were specifically those with similar types of interventions as BNM but without a faith component. The research demonstrated that in addition to poverty intervention activities, the faith activities of Bangladesh Nazarene Mission had a positive impact on beneficiaries' self-efficacy.

The current study made a potential contribution toward the growing research regarding faith-based agencies as effective intermediaries for government resources in poverty alleviation. Policy makers have long debated the addition of faith-based agencies in the competitive grants application process, in part, because some assumed they were not as effective (Greiner, 2000; Sherman, 2000; Walsh, 2001). It is not appropriate based on this research to make vast claims regarding all faith-related programing. To accomplish such a research project would require endless amounts of time and money. The current study does, however, add support toward the field that can inform decision makers who intend to maximize the use of public resources.

Faith Interventions and Impact on Religion

Third, the research indicates a statistically significant relationship between the intervention activities of the church-based organization and an individual's participation in a faith community, with Christianity ranking highest amongst the beneficiaries of BNM programs. Within the BNM Presence group, 54% (114) of the beneficiaries self-identified as Christian, compared with 4.3% (9) in the Secular NGO Presence group and 0% (0) in the No NGO Presence group. Research question 3 asked what relationship, if any, exists between the intervention activities of the Nazarene church in Bangladesh and an individual's participation in a Christian faith community. A chi-square analysis was performed to compare the observed frequency of the number of people who identified themselves as Christian in the Bangladesh Nazarene Mission group (114) versus the expected frequency, which was 41 (123 Christians divided by 3 groups). The data showed that the null hypothesis H_0 3: There will be no difference between the observed frequency O of Christians and the expected frequency E of Christians with the

beneficiaries of Bangladesh Nazarene Mission ($H_03: O_{BNM} = E_{nonBNM}$) must be rejected. Therefore, the hypothesis must be accepted: The observed frequency O of Christians will be greater than the expected frequency E of Christians with beneficiaries of the programs of Bangladesh Nazarene Mission ($H_13: O_{BNM} > E_{nonBNM}$).

The activities of Bangladesh Nazarene Mission fell firmly within the literature that called for a holistic view of the Church's mission. This self-defined role with the poor was summarized well by Wright (2008): our salvation should consider people as whole beings and not merely souls, the present condition and not just our future glory, and what God does through us on earth and not just in us. Bangladesh Nazarene Mission found effective ways for the church to intervene for and with the poor, and in so doing, they demonstrated that their holistic work also bore fruit for the Kingdom of God.

In summary, the holistic church activities of Bangladesh Nazarene Mission had a positive relationship with general self-efficacy. This relationship helped demonstrate that holistic interventions positively influenced general self-efficacy and that traditional poverty measurement may be enhanced by the use of self-efficacy measurement. The research also assisted in isolating faith activities as a positive influencer of general self-efficacy by comparing self-efficacy scores of beneficiaries of Bangladesh Nazarene Mission with the scores of beneficiaries of a secular agency with similar size and scope of work. Lastly, the research demonstrated that the holistic faith-based interventions of Bangladesh Nazarene Mission had a positive correlation to the frequency of those who self-identified as Christian.

Implications and Recommendations

This section will discuss the personal insights of the researcher derived from the current study. The researcher gives advice for future practitioners regarding potential future research. It also makes recommendations for policy makers regarding government funding as well as for mission agencies regarding missional strategies. This portion of the analysis will begin by examining the scope of the research's evidence-based conclusions and then move into correlations and recommendations with real-world applications.

Implications

One implication from the specific findings based upon a statistically reliable study was that policy makers might understand the benefits of faith-based programming before considering any action that would hinder the flow of resources to effective faith-based agencies. The researcher showed that the mean self-efficacy score for the BNM Presence group was statistically significantly higher than the mean score of the Secular NGO Presence group: the mean self-efficacy score of the BNM group is 4.32, and the mean self-efficacy score of the Secular NGO group is 3.03. As such, the current research joins with and makes a potential contribution to the greater body of research surrounding faith-based activity interventions and their positive impact on social problems (Bazant & Boulay, 2007; Botman, 2000; Ives, Sinha, & Cnaan, 2010b; Trinitapoli, 2006), as well as making a contribution toward the growing body of evidence within the same stream that faith-based agencies are deserving of government funding based on positive social outcomes (Bartkowski & Regis, 2003; Chaves, 1999; Cnaan, 2000; Dilulio, 1997; Walsh, 2001). The current study demonstrated faith-based activities of Bangladesh Nazarene Mission (BNM) had a strong relationship on the self-efficacy of its beneficiaries. By

comparing the mean self-efficacy scores on the NGSE scale of the BNM Presence group and the Secular NGO Presence group, it also demonstrated that the impact of BNM on self-efficacy was stronger than that of secular agencies of similar size and programmatic activity.

A second implication is that the Church of the Nazarene should study more closely the programmatic activities of Bangladesh Nazarene Mission and consider replicating these programs among groups of people in socio-economic conditions similar to those in Bangladesh. The current study addressed the concerns many church organizations have that social services dilute their primary mission of evangelism. The current study showed how faith-based poverty intervention activities of Bangladesh Nazarene Mission demonstrate effectiveness in the church's missional outreach. Within the BNM Presence group, 54% (114) of the beneficiaries self-identified as Christian, compared with 4.3% (9) in the Secular NGO Presence group and 0% (0) in the No NGO Presence group. Many decades' worth of missional activities in the Church have exclusively focused on evangelistic opportunity in their programs (Smith & Purkiser, 1962); yet, in focusing solely on evangelism, these programs have neglected the Church's biblical mandate to minister to the needs of the poor (Sider, 1984). The evidence found through the current study contributed toward a holistic understanding of mission in which a synergy exists between ministry to the poor and evangelism.

The third implication is that self-efficacy should be used as a tool of measurement for the effectiveness of programs intended to impact poverty. Self-efficacy has been heavily studied in the fields of psychology, education, and organizational management, but it has not been studied greatly in connection with poverty relief and community

development (Gist, 1987; Judge & Bono, 2001; Pajares, 1996; Stajkovic & Luthans, 1998; Usher & Pajares, 2008; Zimmerman, 2000). The current study demonstrated that an agency's work in a community can affect individuals' self-efficacy, and this could be a viable way of measuring programmatic success in the future.

This section will review recommendations the researcher offers for policy makers regarding lessons from the current study that could be helpful in order for them to make informed decisions. The recommendations also include suggestions for potential future direction of further research.

The first recommendation is that government bodies continue to provide opportunities for faith-based agencies to access public resources in order to provide social services. As policy makers endeavor to maximize limited resources for the common good, the faith community should be considered as a trusted, viable ally to deliver quality and effective services to those in need. The current study joins with a great body of literature that demonstrates the effectiveness of faith-based programs (Barney & Buckingham, 2012; Pardini et al., 2000; Sherman, 2000; Trinitapoli, 2006). Twombly (2002) argued support from a sustainability aspect because faith-based agencies have a diversified source of funding, making them more stable. Pardini, et al., and Stump (2000) argued that faith-based agencies perform well in social programs. The current study argued that it is the faith component itself that lends to program success and should garner support from policy makers. Legislation such as Charitable Choice effectively created synergy for public and private resources to effect change through communities of faith and this synergy should continue.

The second recommendation is that leaders of the Church of the Nazarene deploy missionaries with skills in both poverty alleviation and evangelism in consideration of a biblical mandate. Nazarene mission leaders should keep in mind the proven effectiveness of a combined strategy that meets people's physical and spiritual needs as they deploy resources of Church of the Nazarene mission endeavors (Exodus 23:11; Deuteronomy 15:7; Psalms 41:1; 82:3; Proverbs 19:17; 21:13; 22:9; Jeremiah 22:16; Matthew 19:21; Luke 12:33; Acts 20:35; 2 Corinthians 9:6; Galatians 2:10). The researcher used data from the current study—54% of BNM participants self-identifying as Christian—to demonstrate that a holistic approach in communities of need can have a positive impact on people's receptivity to the gospel message.

The third recommendation is that relief and development agencies add to their evaluative metrics the construct of general self-efficacy to enhance traditional poverty assessment tools and indices that evaluate progress out of poverty (Alkire et al., 2012; Davidson & Duclos, 2000; Ringen, 1988; Sullivan et al., 2003). The researcher demonstrated through data that statistically significant differences were measured in general self-efficacy scores when deploying poverty interventions. Further, Nazarene Compassionate Ministries of the Church of the Nazarene, can advocate for this enhancement to other Christian faith-based organizations through its membership in the Accord Network, a networking group of more than 80 Christian faith-based relief and development agencies.

The current study allowed the researcher to produce two recommendations for future research. First, due to the limited scope of the study, important questions were left unanswered. One of the questions the current study did not effectively answer is this:

does high self-efficacy actually impact one's progress out of poverty? Although there are many studies suggesting that self-efficacy is a good predictor of future performance (Bandura & Adams, 1977; Barling & Beattie, 1983; Sadri & Robertson, 1993; Schunk, 1991, 1995), and that general self-efficacy can predict success over a large array of tasks (Bandura et al., 1980; Luszczynska, Scholz, & Schwarzer, 2005; Schwarzer & Born, 1997), there needs to be a solid foundation of research to answer the specific question of whether general self-efficacy affects one's progress out of poverty. For this question to be answered adequately, a research project would need to include a series of longitudinal studies with bench-marking traditional poverty indicators, a pretest for self-efficacy, interventions provided, a post-test for self-efficacy, and a post-test for traditional poverty indicators. Intervals between tests could be as long as 10 years. Due to time and budget limitations, this kind of long-term approach was not possible for the current study.

Second, future research should answer these questions: what role do holistic programs play in evangelism compared with activities focused exclusively on evangelism? What impact does this have on church growth or religious affiliation? Future research could evaluate what role redemption and lift plays. *Redemption and lift* is a term used to describe the upward mobility of the redeemed (McGavran, 1990). A future study could be a comparative study of two missional frameworks in similar contexts: one holistic, the other exclusively evangelistic. The future study could determine if there is a statistically significant difference in the self-efficacy scores and/or progress out of poverty for these two groups. The future study could have two dependent variables—holistic and evangelistic—and two independent variables—self-efficacy and progress out

of poverty. A third independent variable could also be added to determine which activities had a stronger positive impact on evangelism.

In summary, the implications of this research join with the greater body of research surrounding faith-based activity interventions and their impact on social problems (Barney & Buckingham, 2012; Pardini et al., 2000; Sherman, 2000; Trinitapoli, 2006). This could aid policy makers in making well-informed decisions about whether to include faith-based agencies as a viable delivery system for social services using government resources. The current study also demonstrated that faith-based poverty intervention activity could be effective in a church's missional outreach. Mission leaders, therefore, could include holistic missional activities as an effective strategy of evangelism and church growth. In addition, Nazarene Compassionate Ministries could advocate for the use of self-efficacy as a metric in evaluating the effectiveness of the relief and development industry in helping communities to progress out of poverty.

In the next few paragraphs, through a brief summary of the current study, future researchers should understand that they could build on this study to make even more profound conclusions.

The current study gleaned information from literature that has stated that the Church has a biblical mandate to help the poor (Exodus 23:11; Deuteronomy 15:7; Psalms 41:1; 82:3; Proverbs 19:17; 21:13; 22:9; Jeremiah 22:16; Matthew 19:21; Luke 12:33; Acts 20:35; 2 Corinthians 9:6; Galatians 2:10). According to the literature, the Church has been living up to this mission its entire existence, finding its purpose in transformational ministry (Kahl, 2005; Moltmann, 1967). When careful about keeping a pure motive, the Church can perform well at assisting impoverished and marginalized

people and could be deserving of funding (Barney & Buckingham, 2012; Pardini et al., 2000; Sherman, 2000; Trinitapoli, 2006). Self-efficacy is potentially a useful tool by which to measure the effectiveness of poverty alleviation interventions (Boardman & Robert, 2000; Chen et al., 2001; Scholz, Doña, et al., 2002). Bangladesh, being plagued by poverty and plentiful in a diversity of NGO work, was a prime location to test this new strategy for measuring results of poverty interventions through a faith-based organization (Hamilton, 2015; World Bank, n.d.).

The current study also reviewed literature explaining some of the major issues regarding faith-based agencies and funding, as well as examining studies that scrutinized the fundability of faith agencies. The literature review then gave an overview of the history of the construct of self-efficacy, its many uses, and reasons it would be a useful instrument to examine poverty programming.

While considering the literature, the author of the current study then addressed the research questions and concluded that the faith-based programming of Bangladesh Nazarene Mission demonstrated statistically significantly greater mean self-efficacy scores (4.32) than communities with no NGO activity (2.73) or communities served by secular NGOs (3.03). It was also observed that the frequency of those who self-identified as Christian was statistically significantly higher in communities that benefit from the programs of Bangladesh Nazarene Mission: 54% Christian compared with 4.3% of the Secular NGO group and 0% of the No NGO group.

The current study addressed the foundational principle that God created people as both spiritual and physical beings, and future studies might do the same. As Wright (2008) argued, God did not intend for humans to compartmentalize their lives into

fragments, but to live as whole beings. To be effective, services that address poverty or other serious social issues can address the needs of the entire person through holistic approaches. Spiritual programming that lacks an understanding of people's basic physical needs is unbiblical and less effective. Likewise, activities that focus only on people's physical needs and neglect the spiritual dimension also fall short of the Church's biblical mandate to serve the poor. In conclusion, the Church's proclamation and demonstration of the gospel should work hand in hand to effectively build God's kingdom on earth.

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Appendix A

Survey Instrument for NCM Bangladesh

1. Do you or your family participate in any services offered by an NGO?

2. If yes, which NGO/s and what service?

3. Male/Female

4. Age

Answer the following questions using one of the following choices: Strongly Disagree, Disagree, Neutral, Agree, or Strongly Agree

5. I will be able to achieve most of the goals that I have set for myself.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

6. When facing difficult tasks, I am certain that I will accomplish them.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

7. In general, I think that I can obtain outcomes that are important to me.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

8. I believe I can succeed at most any endeavor to which I set my mind.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

9. I will be able to successfully overcome many challenges

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

10. I am confident that I can perform effectively on many different tasks.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

11. Compared to other people, I can do most tasks very well.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

12. Even when things are tough, I can perform quite well.

☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

13. What is the most positive thing that has happened in your community in the past 3 years?

14. What is the most difficult thing that has happened in your community in the past 3 years?

15. Are you a part of a faith community of any kind? If yes which one?

Appendix B

Transcript from Interview with Franklin Cook

Franklin Cook (F.C.): When I became RD [regional director], I found two letters in the files that had been unanswered from my predecessor. Those who know me, unanswered letters drive me absolutely out of my mind, so I immediately sent off a letter to these two individuals. One was a Roman Catholic priest, who told me that there was a man who claimed to be a Nazarene elder in Bangladesh in a town called Kishorganj. That piqued my interest because that's where my grandparents were missionaries and where my mother grew up in her early years, so of course it caught my eye immediately. The second letter was from Lee Fumua from Samoa at that time he was from the UN [United Nations] as the director of community development. Anyway, the largest UN office in the world. He was the head of it, and he said in his letter that he had started a Bible study and would like to have me or someone come and meet with the group being held in his home.

Steve Weber and I got ourselves together and made a little trip. We stopped in Pakistan first, then flew over to Bangladesh and met Lee—had the whole tour of the country. One afternoon, he had this Bible study, and Steve and I were there and there were probably 25 to 30 people there. Steve and I started to ask this group a bunch of questions—as you probably know you have to be cautious about what people's motivation is to join the group or the church. We began to ask the group some pretty tough questions about backgrounds, employment—for about two hours and then we dismissed. We went back to the hotel, and about two hours later my phone rang and this voice said, “This is Sukamal Biswas. I was in the Bible study, and I'd like to ask you some more questions.” He was in the lobby, so I went down and we spent more time and I called Steve to join us. That was our first conversation with Sukamal. He was head of Bible Society in Bangladesh and had Baptist connections. We spent a long time talking

about theology and all kinds of stuff. He began to tell us how to register in the country. This guy knew what he was talking about and so we continued the conversation into the next day and subsequent correspondence. [Pause] There was another component, Jeff Evans from Ireland.

L.B: Just hired Tim Evans.

FC: His dad [Jeff] ran Ideas International. I made contact with Jeff. I had met him at Greystones Church [of the Nazarene] south of Dublin the previous year, probably 1992. Steve and I went to see Jeff. The upshot of all this is that we said to Nathan, “Here’s what we need, one through five”—what we would need to consider any kind of relationship in Bangladesh. In the meantime, two expat couples came to light through Steve. David and Sandy Allison and the second was Jacobitz [Jeff and his wife].

Steve and I were walking in concert through this whole process, and so we approached Jeff and his wife, but they declined the opportunity. So we talked to David and Sandy about going to Bangladesh, and in the meantime we had set up a meeting with Sukamal and Jeff in London. The four of us met in the hotel in London. Sukamal, Jeff, me, and Steve. Sukamal blew us away. He had already registered everything, it was done. We were ready to talk about it, and he had already done it. It was stunning. So we set up in that hotel room, basically laid out the strategy for Bangladesh, the one they follow even to this day. It was incredible, and I asked Jeff to oversee the finances of the whole operation during those first months, and he was extremely helpful. We hardly knew Sukamal. We were going on faith. Well, then Steve and I made the decision—I don’t recall if it was in that room or right after—and the two of us had dinner at the Hilton. We

made the decision, the two of us, to pull the plug on any expats and just go with Sukamal. And that's what we did, and the rest is history. That's how the thing got started.

LB: What was the basic content of the strategy you guys worked on?

FC: There was a Nazarene elder had been ordained by H.F. Reynolds, and when the work in India [Eastern India, now Bangladesh] was sold to the Australian Baptists, he refused to go with the rest of the people. And he declared he was going to remain as a Nazarene and had been working all those years from 1935 or 1936 by himself with no support, no contact, nothing whatsoever, doing evangelism around Kishorganj area.

LB: He's the one who sent the letter in early '90s?

FC: A Roman Catholic priest sent the letter about having met him. So in my second or third trip, I told Sukamal, and Banu joined us. Remember him?

LB: Yes, he's still there.

FC: Banu cast his lot with Sukamal and joined with us that very first year. So I told them, I've got to get to Kishorganj and meet this guy. We piled in the jeep, a four to five hour trip, and indeed we met him and his family. He pulled out old pictures of Dr. Reynolds, his ordination documents, and the whole thing.

LB: What was his name?

FC: That's what I'm trying to remember. Maybe it'll come. Later on, I sent John Haines up there to meet with him, and John wrote an article for probably *World Mission Magazine*, around 1993 to '94. He told the whole story. You could get his name from looking up an article by John Haines. It is a very common Bangladeshi name. Anyway, he died not long after. He was over 90, and so he really had no connection with what developed later in the Church of the Nazarene in Bangladesh. It's just a very interesting

story because he knew my grandparents and showed me the school that they were principals of, which by then was a courthouse of that area of Bangladesh. So it's kind of an interesting story, but it doesn't relate directly to what developed in the work of the church.

Now as time went along, where the work went, how it spread, what strategy evolved, and the Dhaka center—you've probably been there, Larry—that has its own story. Just building that building was pretty amazing, but that's how it developed. I don't know—when I left as RD in '04—I don't remember what the statistics of membership and all that were, but you know, things really developed quickly in Bangladesh.

Now that's the narrative. I'll try to answer any questions you have. One of the big advantages was that Sukamal was well known in the Christian community, having worked with the Baptists and the Bible Society so he had all kinds of contacts that an expat couldn't have had in years. By going with a Bangladeshi leader from the beginning, we just jump started the whole thing. It was amazing.

LB: The work in Eastern India was sold to the Australian Baptists? What is that?

FC: Have you read any history of the Church of the Nazarene work in India? In the early days, due to various historical circumstances, there were three areas of work assigned: Central India, Western India work, and Eastern India. Western India was close to Mumbai; Eastern centered around Calcutta—it was all one country then. When [the Great] Depression hit and money became very short and the budgets were cut, they had to make some decisions on how to sustain these three separate works. So Dr. Reynolds and, I think, Goodwin and some early GSs [general superintendents] decided to dispose of the Eastern India work, sell the properties that the church owned, and close down Western

India work and at the same time buy some work from the Methodists, which is Washim [India] and the hospital is was originally Methodist. So they did all this exchange in 1932 or 1933. So when I say the Eastern India work I'm talking about the separate work that was over there that included a school, several schools, work around Calcutta, into Bengal which became partitioned and the eastern part became Bangladesh in 1947. That's the history of it. The people that bought the work in Eastern India were Australian Baptists who already had work in that area.

LB: They purchased buildings or purchased the work?

FC: Purchased buildings and the people who were the pastors and they were all on subsidy, all getting salaries, so it is pretty significant. They just told these guys one day, well, we're leaving and the Australian Baptists are coming so you're now Baptist. They told the Methodists, well we're leaving, you're now Nazarene. Those were the days.

LB: Why did you choose to bring Steve Weber with you?

FC: We have been friends forever. When he was heading NCM [Nazarene Compassionate Ministries] and I was a new RD, so much of what happened in Eastern Europe as well as in South Asia all over the region had implications for NCM. So Steve and I in those early days—late '80's to '90's—up till when Louie Bustle came on, we did a lot of travel together. We made a lot of trips and we would just make decisions as we went because a lot of groups, especially in India would be soliciting us for this, that, and the other and we visited a lot of groups that wanted to join the Church of the Nazarene and not just Bangladesh, but other places: Orissa, Pakistan, so the reason that he was involved was that he was involved with money, budgets, approaches, strategy, etc.

LB: Was it, besides your friendship, a common philosophy of how to do it?

FC: It was a necessity. In some of these areas, there was no possibility of entering as a church and so it was quickly obvious to me that the only way we were going to be able to get in was through other means such as educational work, that kind of stuff. That was how we initially registered in a lot of these countries. That had a downside because later on as the governments got real sensitive of all these Western churches coming in. They stiffened the law and made it difficult to register in a lot of these places. But it helped to have our foot in the water. We had some credibility. Anyway, you know Steve and I, we just rocked and rolled in those years, in villages and cities. Bangladesh was just one among many places that we did stuff.

LB: Can you give us some sort of comparison about how you did things in Bangladesh from the beginning as compared to maybe a different country? What different ways did you begin works that you could compare to Bangladesh? Whether similar or different?

FC: There were lots of differences. What we did in Romania was completely different from Bangladesh. We joined part of a pre-existing association of compassionate ministry related organizations. We were invited to become part of something that already existed and was already registered with the government. That shaped some of the early activities in Romania. In Bangladesh, that was not the case. We went in just from ground zero—no pre-existing organization whatsoever. In Pakistan, we met with one group that wanted to join with us and the way they wanted to sell themselves to us was by pointing out that they had registration number one. The first registration given after the partition in 1947 was to this group. We didn't buy it. It was interesting that they wanted to use that as a negotiating tool with us for us to take them under our wing and provide them with

money. So what I discovered through opening all these some 27 countries that I was involved with was everyone of them was just different. You had to keep your ears open. There were all kinds of pitfalls. Nathan [Sukamal's nickname] was employed. He graduated from the Baptist Bible School in Bangladesh, but he was employed.

LB: What was in it for him?

FC: That was the issue we spent a lot of time talking about—why do you want to join with us? He told us that he felt drawn to the Wesleyan theology, was impressed with our manual and the church structure, how we were organized. A lot of groups he had run into were disorganized and dysfunctional. What was in it for him? I suppose Steve and I in the very early conversations implied or left the impression that if he got the thing registered and up and running that he would be the head of it. I don't mean to suggest he was negotiating for that. He was our only guy. Banu came along and did finances, but Nathan was the head of the thing. I don't know what was in it for him but he really liked what we believed.

LB: Was there anybody else there on their leadership team?

FC: Not in those early days but within the first year, first 18 months he had gathered quite a group of young men primarily men, and he developed his team pretty early. In the beginning it was just the two of them (Nathan and Banu).

LB: Was this in Dhaka?

FC: They lived in Dhaka, but we all knew that Dhaka was not going to be our most productive field—[those were] primarily in tribal areas with Hindu populations and primarily in the north and east of the country. Dhaka was more political center and more

strongly Muslim. I think that Bangladesh is 78 percent Muslim. So you've got quite a strong minority of non- Muslims in Bangladesh.

LB: I think the second highest is Hindu, and then only a half percent are Christians.

FC: I asked Nathan—Bangla is a corrupted form of Bengali, kind of like hicktown. It's not the pure Bengali but it's related.

LB: The building was a miracle? Tell us. I only know pieces of that story. I know the Boyds.

FC: Was he the pharmacist? No, a medical doctor. Nathan is a great salesman. And so he started to talk to me early on that we needed a Dhaka center. I said, "No we don't, why do we need a Dhaka center?" We went back and forth, and he never gave up that dream of a Dhaka center, so I said, "OK, look"—I looked at my alabaster funds, that's all I had—I said, "Look around and send me two or three possibilities." Well, he found the house but it wasn't right, but I knew he wanted to build something. I kept saying, "Nathan we don't have the money to build anything. Nothing like you're talking about." Meanwhile, I was putting some money aside he didn't know. We just kept going back and forth, and one day, the Boyds—they're not Nazarene are they? Does he play the stock market?

LB: Yes, he did.

FC: We are talking about the same people. I'm sitting in my office in Germany, never heard about them, and apparently it was the Boyds. They said, "We just came from Bangladesh and we met Sukamal, and we liked what we saw." And he said, "You know what I like most of all?" He said, "What I like most of all is that you don't have any

missionaries there.” I said, “That’s right, it’s part of our strategy.” He said, “He wants to build a Dhaka center, and I want to help him. And I’ll give you a check for \$150,000 if the stock market is at a certain level at the end of this calendar year.” Does that sound familiar?

LB: 1997?

FC: Yeah, that’s about right. And so it was, and he did, and of course that put us over the top on what Sukamal wanted to do, although he added two stories.

LB: Yes, his living quarters.

FC: Yeah, that’s the story of that building. After I understood Bangladesh, I understood that the Dhaka center was an emblem, a symbol of permanence, of equality with other organizations and other things that are perfectly legitimate that I didn’t understand. He wanted it up near the airport. That’s the story.

LB: We built in a rice patty, and the city built up around it.

FC: All I know is that there were always too many mosquitoes there for my taste. Anyway, that’s the story in a nutshell.

LB: Can I ask a question about working with Hindu –

FC: We began to understand the demographics. It was a part of our strategy because all our church growth principles led us to know that minority are usually are more open to accepting. We knew that our primary target was going to be not Muslim. Although, every time I went to Bangladesh I met some of the sharpest converts from Islam. Course, I haven’t tracked it for a while so I don’t know what the current situation is.

LB: That could be a story about our own theology in itself—deciding to work with them.

FC: It's a great story, somebody needs to write it.

LB: Is Elaine Bumstead writing anything?

FC: I don't know.

LB: Thanks, Franklin.

FC: Any other questions?

LB: The Allison—when did you decide that just right there, you were not going to use them, even though they were willing?

FC: When Steve and I got together, we said, "Let's stop kidding ourselves." At the time, the Allison were in South America, and when Albania opened I grabbed them for that, and in my opinion they did a great job in Albania. It really all just worked out for their good and for the church's good. Almost every leader we have in Albania, David dug out. He did a great job there. And boy, conditions there were tough.

LB: Did your success with Sukamal influence how you worked from there on out? Any example?

FC: The biggest thing I learned: Always open a new country with a person from that country if at all possible. Hungary would be one, it was opened with a Hungarian. We didn't have any Romanians. We did early on—we went into Romania by mistake—or we hadn't expected to go. Out of the CIS [Commonwealth of Independent States] field, several areas—Armenia, different ones like that—with local people. That was the big thing I learned, or reinforced in my mind at least. Is that enough?

LB: Yeah, Franklin, thanks.

FC: If you have any gaps, call any time.

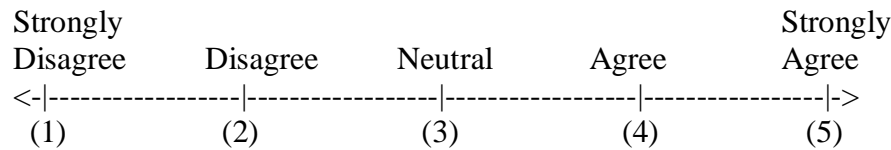
LB: We'll try to get in touch with Steve.

FC: That'd be great.

Appendix C

New General Self-Efficacy Scale

Please use the scale below to rate your agreement (or disagreement) with each of the following statements about yourself.



1. _____ I will be able to achieve most of the goals that I have set for myself.
2. _____ When facing difficult tasks, I am certain that I will accomplish them.
3. _____ In general, I think that I can obtain outcomes that are important to me.
4. _____ I believe I can succeed at most any endeavor to which I set my mind.
5. _____ I will be able to successfully overcome many challenges.
6. _____ I am confident that I can perform effectively on many different tasks.
7. _____ Compared to other people, I can do most tasks very well.
8. _____ Even when things are tough, I can perform quite well.

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INSTRUCTIONS AND DESCRIPTION:

Purpose: To assess motivation and work performance across a variety of work contexts

Description: The New General Self-Efficacy Scale (NGSE: Chen, Gully, & Eden 2001) is an 8-item instrument designed to evaluate self-efficacy across a broad range of work-related contexts. Development of the NGSE was based on social cognitive theory and measures work-related self-efficacy as a “*trait-like generality dimension*” (p. 63), which is distinctly different than the task-specific or state-like construct measured by other self-efficacy instruments. Within this context the NGES “*captures differences among individuals in their tendency to view themselves as capable of meeting task demands in a broad array of contexts*” (p. 63). Such beliefs are linked to occupational outcomes including training proficiency (Martocchio & Judge, 1997), job attitudes (Saks, 1995), and job performance (e.g., Stajkovic & Luthans, 1998).

How Administered: The NGSE can be self-administered or administered in an interview and takes approximately 2 minutes to complete.

Scoring: Items are rated on a 5-point scale from 1 (“*strongly disagree*”) to 5 (“*strongly agree*”). The NGSE score is the mean/average of the 8 items.

Reliability: The instrument authors assessed the psychometric qualities of the in three separate studies. In study 1 undergraduate students enrolled in a variety of upper-level psychology courses at a mid-Atlantic university were surveyed three times (t1 n=275; t2 n = 245; t3 =222) finding evidence of internal consistency ($\alpha = .87, .88, \text{ and } .85$) and temporal stability ($r_{t1-t2} = .65, r_{t2-t3} = .66, r_{t1-t3} = .62$). In study 2 undergraduate students enrolled in a variety of upper-level psychology courses at a mid-Atlantic university (n = 323) were surveyed 14-days prior to taking their final exam then again 2-days after receiving their final exam grade (average time between administrations was 20 days) finding evidence of internal constancy ($\alpha = .86 \text{ and } .90$) and temporal stability ($r_{t1-t2} = .67$). In study 3 managers attending an executive MBA program at an Israeli university (n = 54) were surveyed using a Hebrew version of the NGSE finding evidence of internal consistency ($\alpha = .85, \text{ and } .86$) and temporal stability ($r_{t1-t2} = .67$). (Chen, Gully, & Eden, 2001)

Validity: A well researched instrument, evidence of construct validity (convergent and discriminant) were provided by three studies (Chen, Gully, & Eden, 2001). In each of these studies results of principal component analysis supported the predicted 1-factor solution across multiple samples and times. For example in study 2, principal component analysis of data collected at two administrations (average t = 20 days) identified a unidimensional construct at both administrations (eigenvalues = 4.17 and 4.76, accounting for 52% and 59% of the total item variance, respectively). In addition, two studies positive correlations were found between the NGSE and similar constructs (e.g., self-esteem and occupational task-specific self-efficacy). In study 2, results of confirmatory factor analysis were able to discriminated scores on the NGSE with those on an instrument measuring self-esteem. In addition, analyses using LISREL 8, the predictive validity of the NGSE was higher than a different general self-efficacy measure in both study 1 and study 2 (Chen, Gully, & Eden, 2001).

Norms/Reference Standards: Specific cut-off scores and population norms are not available for this instrument.

Other Considerations: The NGSE has been translated into Chinese, Hebrew, Greek, Turkish and Russian.

Availability: The NGSE is protected by copyright held by the Sage Publishing. Permission to use and/or to re-publish is required from Sage Publishing. Further information about the NGES can be obtained by contacting the lead instrument author Gilad Chen at e-mail address giladchen@rhsmith.umd.edu.

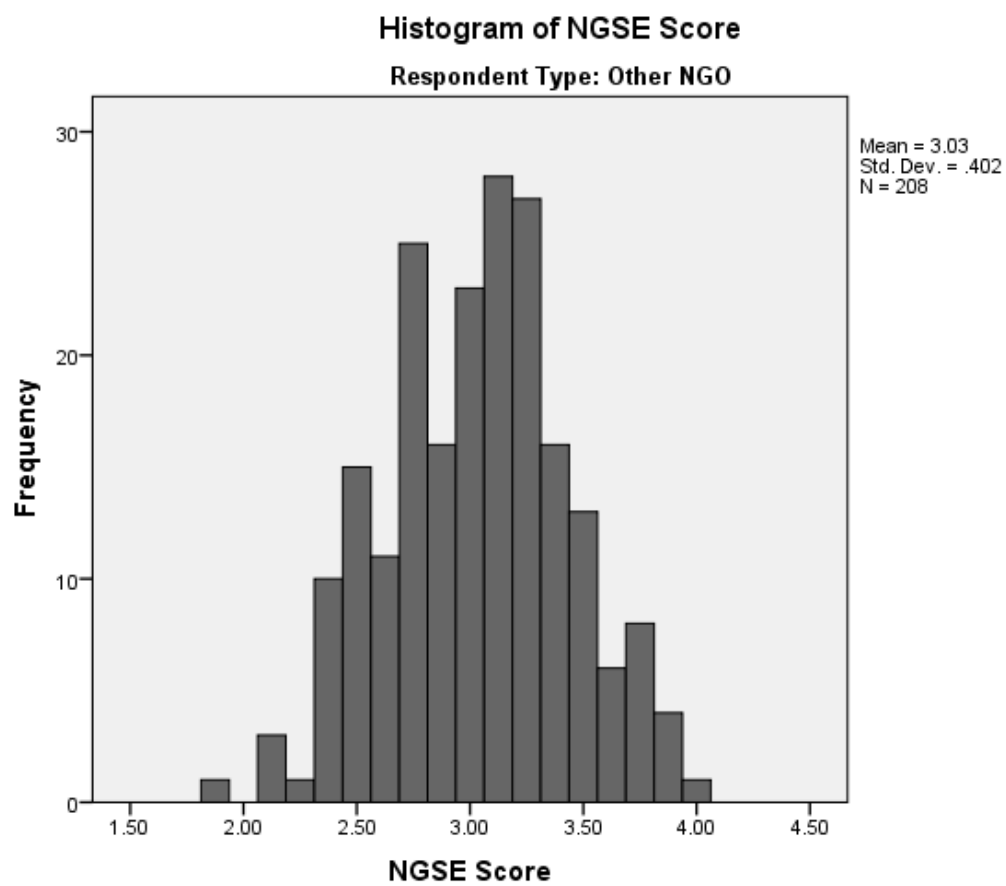
Appendix D

Histogram of NGSE Scores, BNM Presence Group



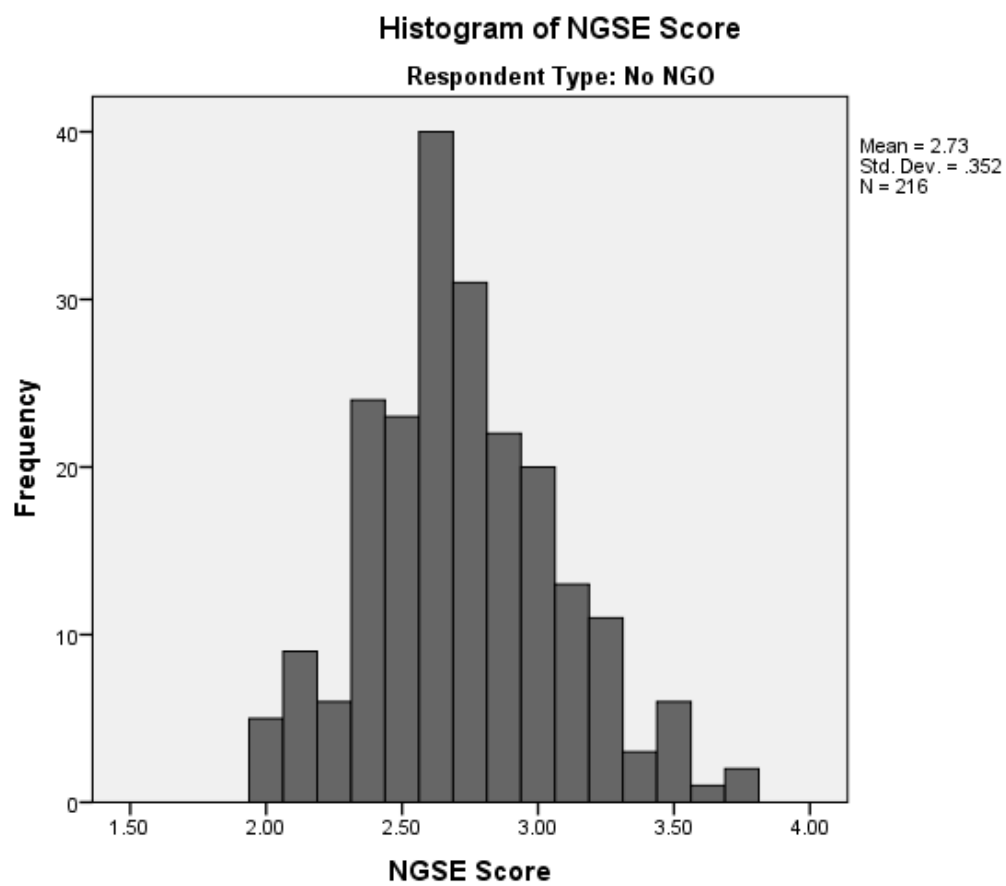
Appendix E

Histogram of NGSE Scores, Secular NGO Presence Group



Appendix F

Histogram of NGSE Scores, No NGO Presence Group



Appendix G

Descriptive Statistics for BNM Presence, Secular NGO Presence, and No NGO Presence

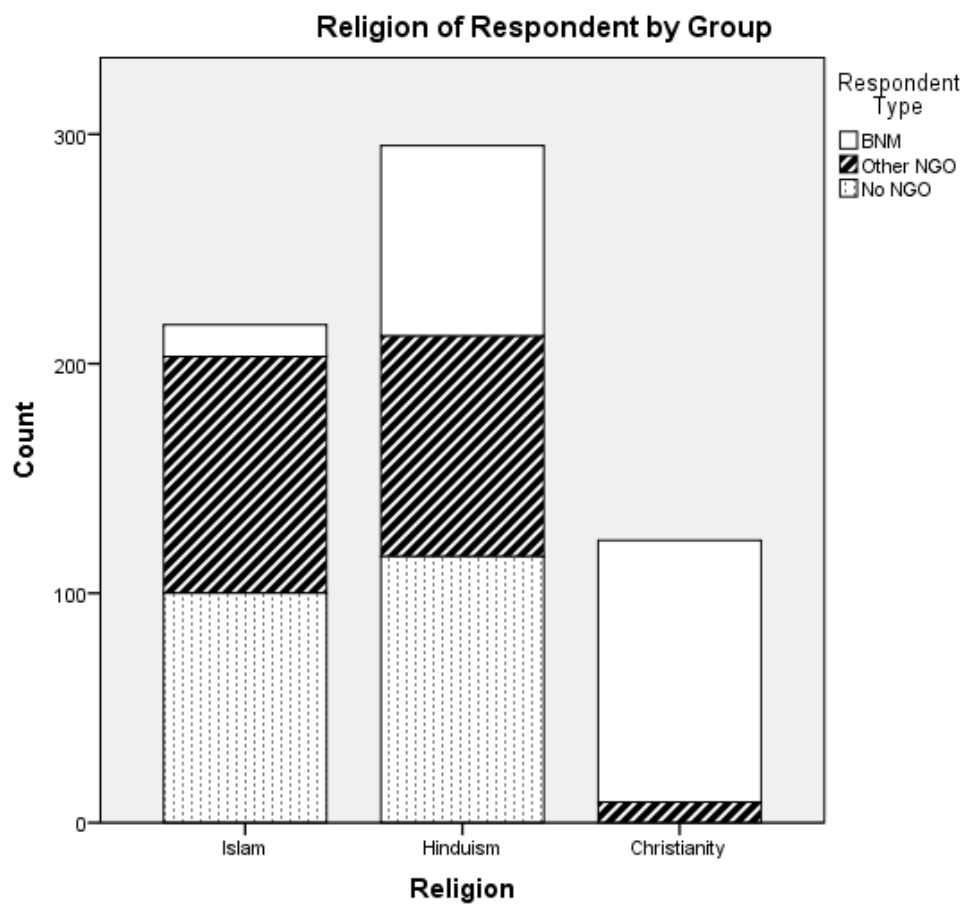
Groups

Descriptive Statistics: BNM Presence, Secular NGO Presence, and No NGO Presence

	<u>BNM</u>		<u>Secular NGO</u>		<u>No NGO</u>	
	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>	<u>Number</u>	<u>Percent</u>
<u>Sex</u>						
Male	77	36.50%	65	31.30%	82	38.00%
Female	134	63.50%	143	68.80%	134	62.00%
<u>Religion</u>						
Islam	14	6.60%	103	49.50%	100	46.30%
Hinduism	83	39.30%	96	46.20%	116	53.70%
Christianity	114	54.00%	9	4.30%	0	0%
<u>Education</u>						
Not Literate	94	44.50%	80	38.50%	85	39.40%
Up to Class IV	73	34.60%	67	32.20%	66	30.60%
Up to SSC	41	19.40%	59	28.40%	59	27.30%
HSC	2	0.90%	2	1.00%	3	1.40%
BSC	1	0.50%	0	0%	3	1.40%
<u>Occupation</u>						
Share cropper	32	15.20%	22	10.60%	21	9.70%
Laborer	15	7.10%	3	1.40%	7	3.20%
Day laborer	59	28.00%	53	25.50%	73	33.80%
Small business	17	8.10%	16	7.70%	13	6.00%
Housewife	83	39.30%	107	51.40%	94	43.50%
Other	4	1.90%	7	3.40%	7	3.20%

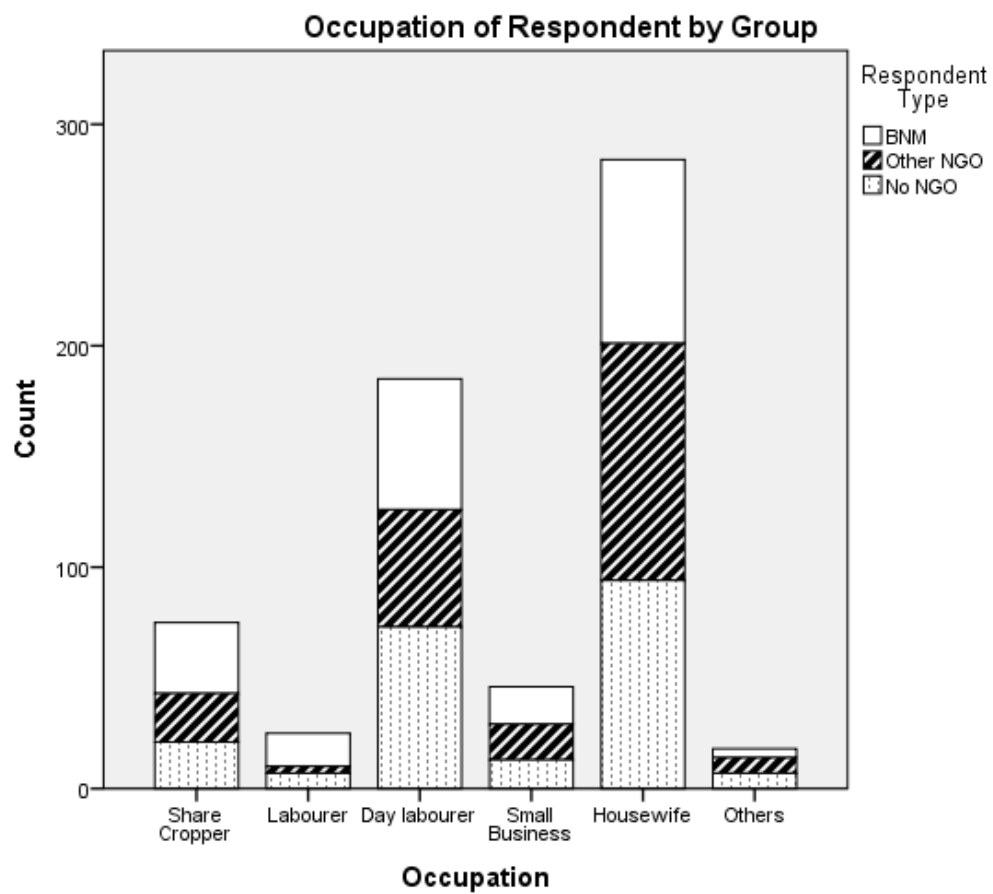
Appendix H

Religion of Respondents by Group



Appendix I

Occupation of Respondents by Group



Appendix J

Educational Attainments of Respondents by Group

